This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NYPL RESEARCH LIBRARIES
3 3433 06924267 9

A

GRAMMAR

OF

THE ANGLO-SAXON TONGUE,

WITH A PRAXIS,

BY

ERASMUS RASK,

Professor of Literary History in, and Librarian to, the University of Copenhagen &c. &c.

A NEW EDITION

ENLARGED AND IMPROVED BY THE AUTHOR.

TRANSLATED FROM THE DANISH,

BY

B. THORPE,

Honorary Member of the Icelandic Literary Society of Copenhagen.

COPENHAGEN, 1830.

PRINTED BY *S. L. MOLLER.*

PREFACE.

The Anglo-Saxon Language, as well as its literature, holds unquestionably a rank inferior to the ancient Scandinavian, in respect both of intrinsic excellence, and of interest and importance, at least to the inhabitants of the North. It belongs to another, though nearly allied, family, namely, the Teutonic; it has a simpler structure, and fewer inflections, thereby discovering itself to be a younger or, at least, more mixed, and less original, language, and consequently bears a less degree of value in an etymological point of view. In its literature, we vainly seek for an Edda [1]), a Njála [2]), a Heims-

[1]) There are two works bearing this title: 1) Edda Sæmundar hins Fróða, a Collection of the oldest Scandinavian songs, mythological and heroic. It has been twice published entire, viz. at Stockholm, 1818 in 8vo, by A. A. Afzelius, after the text of Rask, and at Copenhagen, in 3 vol. 4to, 1787—1828; with a Latin translation, notes, vocabularies &c. This Edit. was completed by Prof. Finn Magnusen. 2) Snorra-Edda, together with the Skálda (an Icelandic *Ars Poetica*), published entire, for the first time, at Stockholm, by Rask, in 8vo 1818; containing Scandinavian Mythology.

[2]) Njála, a Biography of the celebrated Icelander, Njáll Þorgeirsson, and his sons. It is considered a masterpiece, both for its veracity and style. It was published, in Icelandic, at Copenhagen in 1772, 4to. The Latin version did not appear till 1809.

kríngla [1]), or a Kóngsskuggsjá [2]); instead of which, we find, for the most part, Translations from the Latin, Chronicles, Homilies, and Treatises upon subjects which, in the present times, are but of little value. Nor, when considered with regard to style, do these works possess any great claim to attention, as they seem, almost without exception, deficient, both in taste, and peculiarity of character.

Yet, of all the old Teutonic dialects, this is perhaps the most important to us Scandinavians; Firstly, because it has been considered, by some elder writers, as the fountain of the present northern tongues, at least of the Danish, whence it indeed necessarily follows that it must also be that of the Norwegian (which is the same as Danish), and of the Swedish, which so nearly resembles it, that, when written or spoken, it is easily understood both by Danes and Norwegians: and a dialect which some very learned men have considered

---

[1]) Heimskríngla, the title of Snorre Sturleson's great work, being a biographical history of the Kings of Norway from Odin. It was published, with a Latin and a Swedish translation, by Peringskjöld, in 2 vol. folio, Stockh., 1697; and with a Latin and a Danish translation, by Schönning and Thorlacius, in 3 vol. folio, Copenhagen 1777—1783, and continued by the younger Thorlacius, and Werlauff, in 3 volumes, 1813—1826.

[2]) Kóngsskuggsjá, or *Royal Mirror*. This is a view of human life, with rules for the conduct of its various pursuits and professions. It is in the form of dialogue, and is supposed to be the work of Sverre, King of Norway. It was published in Icelandic, Danish and Latin, in 4to, Sorø 1768, by Halfdan Einarsen, Author of a Literary History of Iceland.

as the source of our mother tongue, ought certainly not to be indifferent to any Dane or Swede aspiring to a thorough knowledge of his native language. Secondly, the Anglo-Saxon is, geographically, the nearest to us of all the Teutonic dialects, it being an historical fact, that the Angles dwelt in the south of Sleswig, and in Holstein, and that the Saxons, who passed with them into Britain, were their nearest neighbours. Thirdly, the Anglo-Saxon literature being from an earlier, and, in part, much earlier, period than the Icelandic, we are enabled, as it were, to retrograde considerably into remote times; we find here an advantageous resting place in our researches into the origin of our nation and tongue.

The Anglo-Saxon literature too, though not to be compared with the Icelandic, is to us of the highest interest. Its amplitude enables us to acquire a complete knowledge of the language, with respect both to its structure and vocabulary; and as it is very difficult to judge and make use of that which we know but partially, this is a great advantage which the Anglo-Saxon enjoys over the other ancient Teutonic tongues, viz. the Old-Saxon, the Frisic, the Francic, the Allemannic, and the Mœsogothic: for all these we know only from small, detached, pieces, or rather fragments; it is not possible therefore to form, from any of them, a complete grammar, much less, a dictionary: only by laboriously collecting, and comparing, such small fragments, can we form some conclusions as to their structure, versification &c. The Anglo-Saxon is the only old Teutonic tongue which we

can be said to possess entire; it is therefore, for the sake of grammatical, but more especially of etymological, illustration, of the highest moment to us.

But this circumstance renders it still more necessary to German scholars: to them the Anglo-Saxon is almost what the Icelandic is to those of Denmark, Sweden, and Norway; not because the German and Dutch can, strictly speaking, be considered as derived from it, but because, of the Old-Saxon, and other ancient, exstinct, dialects from which they are derived, such small fragments are transmitted to us, that they must, in great measure, be explained and illustrated by the aid of the Anglo-Saxon; to which tongue recourse may be had, where the others completely desert the philologist; for the Icelandic lies more remote for Germans, though quite as interesting to them, as Anglo-Saxon to Scandinavians.

But it is to the English philologist that the Anglo-Saxon, as being his old national tongue, is of the greatest moment. To him it is precisely what Icelandic is to the modern Scandinavians and Latin to the Italians. The English language consists, it is true, of many foreign components particularly French and Latin; but these tongues are sufficiently known, and the origin of words borrowed from them is easy to trace; while all the original part of the language is derived from the Anglo-Saxon, and can, for the most part, only be satisfactorily illustrated by its aid; though the other Teutonic tongues, as well as the Icelandic, are, in this respect, of great utility. Of this the celebrated

Lexicographer, Dr. Samuel Johnson, was likewise aware, and he endeavoured to assign briefly the Anglo-Saxon, or generally, the Gothic, origin, to the Gothic portion of the language. J. Serenius also, in the 2nd Edition of his Anglo-Swedish Dictionary, has given the derivation of several English words, from the Gothic tongues, but as his knowledge of the ancient dialects was superficial, his illustrations are borrowed at second, or third, hand, and are sometimes false, always doubtful. Dr. Jamieson has likewise, in his Dictionary of the Scottish Language, acknowledged the importance, and availed himself, of the Gothic dialects in his elucidations: but as the Anglo-Saxon, in particular, has hitherto been so little, and so unsatisfactorily cultivated, it still promises a very rich harvest, both to English and Scottish students.

The Anglo-Saxon literature possesses, in many respects, even for its own sake, no small degree of interest. The numerous ancient laws throw considerable light upon the laws of the old Germans, and Scandinavians, as well as upon their customs and civil institutions. The old Chronicles and Genealogies are important sources for the ancient history of the Low German, and the Scandinavian nations. The various Documents illustrate much in English history. Even the theological remains, shewing the constitution and doctrine of the ancient Church, are not devoid of value for ecclesiastical history, especially to the modern English and Scottish Churches. The translation of several parts of the Scripture may likewise be advantageously employed in biblical re-

searches. But of all, the poetical pieces are the most interesting, especially the great Anglo-Saxon Poem, in forty three Cantos, published at Copenhagen in 1815, by the Royal Archivarius G. J. Thorkelin, which, from its commencement, he has aptly entitled *Scyldingis* [1]). This is perhaps the only Anglo-Saxon piece possessing value on account both of its matter and style, particularly for the nations of the North; the principal hero being Swedish or Gothic, though the action lies in Denmark.

But greater indeed would be the importance of this language and its literature, if it were really the source of the present northern tongues; it is therefore incumbent upon us closely to investigate this contested point.

It is an acknowledged fact that nations bring their languages with them from the countries whence they migrate; thus the Phœnicians brought the Punic tongue to Africa; the Greeks, the Greek to Magna Græcia; and the Scandinavians, the old Northern (Norræna) to Iceland: but there exists no trace of our forefathers having migrated to our present settlements from England; on the contrary, it is known, with much greater certainty, that Denmark, Sweden, and Norway were inhabited by Scand. tribes long before the passing of the Anglo-Saxons into Britain, and that it was only after this emigration that they became united into one people, speaking a common language. It is therefore not to be conceived on what historical authority the

[1]) In compliance with general usage, this poem is, in the present Edition, quoted by the title of *Beowulf*.

present Scandinavian tongues can be derived from the Anglo-Saxon, which was never spoken out of England. On the contrary, we are told, by the Anglo-Saxons themselves, that they removed to England from the southern parts of Sleswig, and neighbouring tracts of Germany, so that, with much more reason, we might assume the converse of the proposition, and say that the Anglo-Saxon is derived from the old Danish: this however has not, to my knowledge, been asserted by any one; it would moreover be absurd and false; as it was not the Danes themselves, but their neighbours, who migrated; it was therefore not the Danish language, but their own Teutonic dialects, which they took with them.

It is also known, that these emigrants consisted of three distinct Gothic races, viz. Saxons, Angles, and Jutes. Whether the Angles, or the Saxons were more numerous, is not known with certainty, but the Angles finally conquered a larger portion of the country, and gave their name to the whole nation. It was they perhaps who were especially invited by the Britons; yet it is remarkable that the English, to the present day are called, both by the Britons in Wales, and the Highlanders of Scotland (in *Kymric* and *Gælic*), not *Angles*, or Englishmen, but *Saxons*. The emigrant Saxons also founded three kingdoms; but whether we suppose the Saxons or the Angles to have been the more numerous, is is certain that the Jutes were the fewest: this is evident from a remarkable passage in the Saxon Chronicle, A°. 449, where it is said:

„Of Iótum comon Cantware and Wihtware, þæt is seó mæið, þe nú eardað on Wiht, and þæt cynn on West-Sexum, ðe man gyt hæt Iútnacynn. Of Eald-Seaxum comon Eást-Seaxan and Suð-Seaxan, and West-Seaxan. Of Angle comon (se á siððan stód westig betwix Iútum and Seaxum) Eást-Engle, Middel-Angle, Mearce, and ealle Norðymbra."

„From the Jutes cai the inhabitants of Kent, ai of Wight, that is the ra that now dwells in Wigl and that tribe among t West-Saxons, which is y called the Jute tribe. Fro the Old-Saxons camé t East-Saxons, and Sout Saxons. From the Angle land (which has always sin stood waste betwixt the J tes and Saxons) came t East-Angles, Middle-Angle Mercians, and all the Nort umbrians.

Thus the Jutes constituted a very incons derable portion of the emigrants, and even th was separated into three bodies; so that also upo this ground, we Scandinavians can ascribe to ou selves a very small share in the language; for wh ther the Angles are assumed to have been Scar dinavian or Teutonic, the utmost we can thenc conclude is, that the Danish tongue was introdu ced into the Anglo-Saxon, and not vice versa, a the Angles never returned; nor could the Dane have mingled with any that remained behind; fo it is expressly said that their emigration was s complete, that the land stood waste between th Jutes and the Saxons. That the Saxons were Teu tonic, and not Scandinavian, seems evident beyon a doubt, from their whole history, from their an cient habitation, and from the accounts left us b King Alfred, and other Anglo-Saxons. By a parit

of reasoning, the Danish cannot be derived from the language of the emigrant Saxons; nor can the Danes, and their language, be said to be descended from those Saxons before their emigration; for there is not, as far back as history reaches, the faintest trace or hint of any Saxon emigration to the north; on the contrary, the Danes are, from the remotest times, distinguished from the Saxons, with whom they were in a state of constant warfare; so that when the Swedish King Adils requested aid of Rolf Krage, King of Denmark, against King Ale, in the Uplands of Norway, Rolf Krage, as we learn from *Skalda*, Chap. 44, could not go himself, because he was engaged in a Saxon war. The Danes are moreover, from time immemorial, described as a great and powerful nation, that often threatened the independence of their neighbours; as in the times of Ivar Vidfadme, Ragnar Lodbrog, Canute the Great, the Valdemars, and Queen Margaret; and cannot therefore, with the faintest shadow of probability, be considered as a Saxon colony. They are besides so clearly distinguished from the Saxons that, as we are informed, there dwelt a small tribe of Angles between them. That these Angles were Teutonic, it is reasonable to infer, from the circumstance of their being so closely connected with the Saxons, that the whole of them accompanied the latter in their emigration, whereas it can only have been detached families from Jutland, who, having heard from report of the fortunes that were to be acquired, joined the others, in the hope of sharing the spoil. That the Angles were a Teutonic race is

not only probable, but almost certain, from the fact that the dialect of these invaders so soon coalesced into one common tongue, and assumed a character so decidedly Teutonic that, with the exception af a few normanisms, introduced in later times, there is scarcely a vestige deserving notice of the old Scandinavian, or of Danish, structure to be found in Anglo-Saxon; so that in this respect, even the Old-Saxon bears a closer resemblance to the Scandinavian tongues.

This difference of structure, between Danish and Anglo-Saxon, is very striking in several essential points. In the simple order of nouns, the Anglo-Saxons inflect the plural and the definite form of the adjectives alike, viz. in *-an, -um, -ena,* as: se nama *the name,* pl. þá naman &c., like se góda *the good,* (masc.) pl. þá gódan; as in German, *der Knabe,* pl. *die Knaben,* is declined like *der gute,* pl. *die guten.* This analogy in the plural, between the simple classes of the nouns and the definite form of the adjectives, is constantly found, in all genders, both in Anglo-Saxon, and German; e. g., *die Herzen, die Ohren, die Nahmen, die Strahlen, die Frauen, die Wellen,* like *die zarten, die langen, die berühmten, die hellen, die schönen, die wallenden* &c. Whereas in Danish this analogy does not exist, e. g. *Hjærter, Øren, Fyrster, Stråler, Koner, Bølger;* but *de ömme, de lange, de skönne, de brusende.* In Swedish also, *hjerta* forms in the plural *hjertan; stråle, strålar; qvinna, qvinnor* &c.; but *de ömma, ljusa, sköna* (or *de ömme, ljuse, sköne*). Nor does it exist in Icelandic, hjarta, for instance, forming in the plur. hjörtu;

geisli, geislar; kona, konur (konor); but þau, þeir, þærástúðligu, björtu, vænu &c.

The Anglo-Saxons have, like the Germans, only one definite article, which is always placed before the substantive or adjective; while the Danes, on the contrary, as in Swedish and Icelandic, have a second definite article, which is affixed to all substantives. Anciently the terminations, both of the substantive and the article, were preserved, but in the modern language, the genitive is expressed in the article only, as:

A. S. þæt líf	*Dan.* *Liv-et*		*the life,*
þæs lífes	*Livs-ens* or *Livets*		*of the life,*
se deáð	*Død-en*		*the death,*
þæs deáðes	*Døds-ens* or *Dødens*		*of the death,*
seó wuce	*Uge-n*		*the week,*
þére wucan	*Uge-s* (*Uge-ns*)		*of the week,*
þá wucan	*Uger-ne*		*the weeks,*
þéra wucena	*Uger-s* (*Uger-nes*)		*of the weeks.*

The Anglo-Saxons made no distinction of gender in the nominative of adjectives, excepting in a few feminines that end in *u;* while in Danish, the neuter has its appropriate termination *t,* and, in the old language, the masculine terminated in *er,* as: *unger Svend, feder Hest* &c.; but the feminine never had any peculiar termination: the A. S. brád answers therefore both to bredt (*latum*) to the ancient breder, and to bred (*latus, lata*); gód is both godt (*bonum*), goder and god (*bonus, bona*); mín both mit (*meum*), and min (*meus, mea*); úre both vort (*nostrum*), and vor (*noster, nostra*); whereas the Danish, in these cases, perfectly coincides with the Swedish and Icelandic, in

the latter of which there is a marked distinction between breitt, breiðr, and breið; gott, góðr, and góð; mitt, minn, and mín; vort and vor.

In Anglo-Saxon, the third person present of the verbs differs from the second, the latter ending in *-st*, the former in *-ð*, like the German *-st*, *-t*; while in Danish, as in Swedish and Icelandic, they are always alike, and terminate in *-r*. In the plural of the present, the Anglo-Saxon verbs, in all the persons, end in *-að*, in Danish in *-e*, answering to the Swedish *-e*, *-en*, *a*. In old Danish and Swedish, the plural has a distinct termination, for each person, viz. *-om (um)*, *-et (-en)*, *-e (a)*, corresponding to the Icelandic *-um*, *-ið*, *-a*, but totally unlike the Anglo-Saxon. As in German, the Anglo-Saxon infinitives terminate in *-n:* the Danes terminate theirs in a vowel, generally *-e*, anciently *-æ*, *-a*, as in Swedish and Icelandic. In Anglo-Saxon there is no passive form, which the Danes, in common with the Swedes and Icelanders, have had from the remotest times. In Anglo-Saxon, most short nouns, derived from verbs, which seem indeed often to be their root, are, as in German of the masculine gender, while in Danish, Swedish, and Icelandic, they are neuter. The same conformity with the German, and deviation from the Danish, may be found also in the gender of many other words, *(of which see examples pp. 24 and 105)*. In the general sound too of the words, a striking contrast prevails between Anglo-Saxon and Danish; the former, in this respect also,

resembling the other Teutonic tongues; the latter, the other Scandinavian, e. g.

Angl. Sax.	*German.*	*Danish.*	*Icelandic.*
fif	*fünf*	*fem*	fimm,
lybban	*leben*	*leve*	lifa (*pron.* leva)
drincan	*trinken*	*drikke*	drekka,
feng	*fing*	*fik*	fèkk,
leoht	*Licht*	*Lys*	ljós,
leoht	*leicht*	*let*	lètt (*neut.*)
riht	*recht*	*ret*	rètt (*neut.*)
gefroren	*gefroren*	*frussen*	frosinn (*masc.*)
wesan	(*gewesen*)	*være*	vera,
wolde	*wollte*	*vilde*	vildi.

The same relation exists, for the most part, when the words are different, as:

gást	*Geist*	*Ånd*	andi,
flæsc	*Fleisch*	*Kød* (*Huld*)	kjöt (hold)
eald	*alt*	*gammel*	gamall,
genóh	*genug*	*nok*	nóg,
slápan	*schlafen*	*sove*	sofa,
grétan	*grüssen*	*hilse*	heilsa,
macian	*machen*	*göre*	gjöra,
dón	*thun*		
gebyraŏ	*gebührt*	*bör*	byrja, ber,
þurh	*durch*	*igjennem*	í gegnum,
betwux	*zwischen*	*imellem*	í millum.

If we now call to mind that the Angles and Saxons were our immediate neighbours, and that a considerable number of Danes accompanied them in their emigration, this striking contrast, between the two languages, will appear very remarkable, and seems, together with the historical facts, completely to decide that the Danish cannot be derived from any Teutonic tongue, since it differs so

widely from that which is geographically the nearest to it, and in the formation of which the Danes themselves bore a part. The Anglo-Saxon, like the other Low German dialects, has inflections, which the Danish has not, e. g., the feminine of some adjectives, and gerund of the verbs &c.; and is, on the other hand, defective in many, which have existed in Danish from the earliest times, e. g. the neuter and masculine of adjectives, as in the Upper German dialects. The Anglo-Saxons have other rules of euphony than those required by the Scandinavians, and reciprocally reject those which have been carefully cultivated in the North, from the earliest ages. It seems therefore against all sound philology to derive either of these tongues from the other, while many circumstances indicate a close relationship between the Danish, and the dialects of Upper Germany, and others, as the passive form of the verbs, shew a striking similitude to the Slavonian and Phrygian languages, and all historical accounts, concerning our forefathers, point, as it were, to the eastern, or south-eastern, parts of Europe.

To the above we may add, that the Danish language is, and has been, from time immemorial, so like to the Norwegian, and the Swedish (it being, in fact, almost the same) that it cannot possibly be derived from any other sources. The Norwegian has, as is well known, for several centuries, and especially since the Danish became a fixed and regular tongue, been identical with it; and this common dialect has perhaps been as much settled and polished by Norwegians, as by natives

of Denmark. The only deviations are the several provincial dialects in Norway, as well as in Denmark, where one province terminates its verbs in *a*, another distinguishes all the three genders, while a third has preserved a vast number of old words and inflections, which to the other are unintelligible &c. But as the long connexion between Denmark and Norway may have greatly contributed to this identity, which in fact we may date from the reformation, we shall desist from any further comparison with the Norwegian. The Swedish has, on the contrary, almost from the introduction of Christianity, even during the Calmar Union [1]), and in the time of Gustavus I., been a distinct tongue; a comparison therefore with the Swedish is more to the present purpose. I will first give a specimen of old Danish, from a beautiful M. S. on vellum, of homilies, or meditations, on the Passion, called the Jærtegnspostil, belonging to the Royal Swedish Historiographer af Hallenberg, who kindly allowed me the use of this, as well as of many other rare books, for the present publication. It is without date, but from a memorandum on the first leaf, its age may be nearly determined. The memorandum is as follows:

Thenne bog haffwer tilhørdt hogborne og allereddelste førsthinde frw Christine met gudts Nade vdj framfaren thiid Danm. Swerigis, Norgis &. c. Drotning &. c.

[1]) A. D. 1397, when the three Kingdoms were united under one chief; Queen Margaret, daughter and Successor of Valdemar IV., having married Hagen VI., of Norway, and reduced Sweden to subjection, which continued under the Danish Dominion, till the reign of Christian II.

like, having longer vowels, are not so well adapted to undergo this aphæresis. Nalkædes, Icel. nálgaðist, Sw. nalkades, A. S. geneálæhte *approached;* saghe til there, Icel. sagði til þeirra, A. S. cwæð tó him *said to them;* tager ikki myn søn so skjøt af mægh, Icel. takið ekki minn sun so skjótt af mèr *take not my son so quickly from me;* taræn, Icel. tárin *the tears;* so, Icel. sá, A. S. seáh *saw;* sidænnæ, Icel. síðunni *latere;* handom-en, Icel. höndon-om *manibus;* annet, Icel. & Sw. annat, A. S. oþer *the other;* smælighæ, Icel. smánarlighæ, Sw. smædeligt *shamefully;* anlitit alt, Icel. andlitit allt *the whole face.*

An old Swedish document, issued by King Magnus Smék, in 1354, deserves notice in this place; it begins thus:

Wi magnus, med guds nadh Sverikis konung, norghis oc skane, wiliom at thet scal allom mannom witerlikt wara, at wi aff wara serdelis nadh hafwm vnt bergxmannomen a noreberge thænnæ ræt oc stadhga, som hær æpter følger: fførst hafwm wi stat oc skipat, at tolff skulu wara the som fore bergheno sculu standa oc thera ræætt wæria oc fulfølghia i allom lutom &c.

This, although above a century older, greatly resembles the preceding specimen, and is scarcely distinguishable from Danish of the same period. The cases are indeed more carefully attended to, and there are several terminations in *a,* which the old Danish forms in *æ;* though *æ* is found for *a* in other ancient Swedish documents; for instance, it occurs every where in the West-Gothland Laws (which are supposed to be the oldest monument

extant in the Swedish language), and very frequently in the Upland Laws, according to the most ancient M. S. S. in the Royal Library at Stockholm; for, in the printed copies, *a* is often used instead, according to the more modern Swedish pronunciation. The inflection of the article, in composition with the nouns, is the same in old Danish and in Swedish; in the Danish piece already quoted, for instance, we have handom-en; in Swedish we have mannom-en &c.

The resemblance between the Danish and Swedish words and inflections is very striking, in the following ancient document (see *Danske Magaz. 2d Vol.)*.

Wii Erick meth guths nathe Danmarks, Suerghes, Norghes-koning gøre witerlikt alle the, thette breff see eller høre, at wi af vor serdelis Nadhe for Hr. Erick Nielssøns wor elschelike tro mans og radhs bøn sculd sva-oc for troscap oc willich tieniste unne oc giue hanum - - - friihet oc frelsse med suadane wapen - - - som her vnder nedhen vtmaledh sta - - - datum 1433.

But if we go further back, to the language of the old Danish Laws, we there recognize nearly the entire structure of the earliest Swedish and the Icelandic, though not always strictly adhered to, as the language in those unhappy and turbulent times, which preceded the Calmar Union, underwent in Denmark what may be termed its fermentation, somewhat earlier than in the other states. By way of proof, I will give a specimen from the conclusion of the Ecclesiastical Laws of Zealand[1],

[1]) See *Thorkelins Samling af Danske Kirkelove*, Copenhagen 1787, 4to.

with a literal Icelandic translation, for the sake of comparison:

Old Danish.	*Icelandic.*
Sattær war ræt thænne... tvém wintrum oc fæm ukum, sídæn Rø war wnnin til Cristendóms af Waldemar kununi, oc laght til Sjálanzs biscopsdóm(s) af Waldemare kununi oc Alexandær paue. Wâro frân thém dage, ær hémen war skapader, oc til thæs dags, ær ræt thænni sattær war, sjax thúsand wintær oc thrý hundrad oc sju tjugh fæm mânadum minni oc threm ukum oc twém daghum. Æn sídan gud war boren i thænnæ hém war logh thæsæ sat thúsande wintrum oc hundradæ oc sju tjughæ oc sju mânadum oc tolf dagum.	Settr var rèttr þessi (*acc.* rètt þenna) tveim vetrum oc fimm vikum, síðan Rö var unnin til Cristindóms af Valdimar konúngi, oc lögð (*neut.* lagt) til Sjálanz biskupsdóms (-dæmis) af Valdimari konúngi oc Alexandri páua. Vâro frá þeim degi er heimrinn var skapaðr oc till þess dags er (rètt þenna) settr var sex þúsund vetra (*nom.* vetr) oc þrjú hundruð (*sing.* hundrað) oc sjö týgir fimm mánuðum minni oc þrem vikum oc tveim dögum (davgum). En síðan guð var boriun í þenna heim, vâru (var) lög þessi sett þúsund vetra (vetrum) oc hundraði oc sjö týgi oc sjö mánuðum oc tólf dögum.

The few deviations from the Icelandic bear, for the most part, a strong resemblance to the Swedish, as: sattær for settr, Sw. satt; kununng for konúngr, Sw. kung; thusand for þúsund, Sw. tusan; sju for sjö, Sw. sju; but not to the Anglo-Saxon, where we have geset, cyning, þúsend, seofon; only ukæ is the A. S. uce or wuce: the Swedish vecka on the other hand, answers to the Icelandic vika.

But the oldest remains of the Danish langua

are to be found on our Runic stone monuments, and here at length it perfectly coincides with the earliest Swedish, Norwegian and Icelandic. As an example, I will merely notice a Runic inscription from Lolland (*Worm* p. 252), which appears evidently to have been cut by a native: it is as follows: Tóki risti rúnar eftir (þóru) góða stjúpmóður sína, which is pure, regular Icelandic. A little peculiarity in the article, to be met with on some Dano-Runic stones [1]), (viz. þensi or þansi for þenna) is a mere variation of dialect [2]), examples of which occur every where; this variation is however neither general, nor peculiar to this country, though most frequent on the Runic stones of Denmark.

Thus the Anglo-Saxon cannot, with the faintest semblance of truth, be assumed as the fountain of the Danish: such an hypothesis would be at variance with all historical accounts, and against all internal evidence derived from the structure of the language itself. On the contrary, the Danish is closely allied to the Swedish, and both, in the earliest times, lapse into the Icelandic, which according to all ancient records, was formerly universal over all the North, and must therefore be considered as the parent of both the modern Scandinavian dialects.

Another theory has, in more recent times,

---

[1]) For additional examples, see Pref. to my Icelandic Grammar, Stockh. 1818.

[2]) It is worthy of remark that the modern Danish has *denne.* instead of þensi or þansi; the Icelandic, in this instance, having prevailed over the provincialism.

been advanced by the late Professor Rühs of Berlin, which would also, if well founded, give great importance to the Anglo-Saxon tongue. He maintains, firstly, that all the Icelandic metres are borrowed from the Anglo-Saxons, and, secondly, that neither the Icelandic metres, nor mythology, have ever been universal, or national, in Denmark, Norway, or Sweden. These assertions, advanced rather dogmatically, are contained in a long introduction to his German translation of Professor Nyerup's and my own Danish version of Snorre's Edda, and repeated in some controversial pieces, to which they gave birth [1]).

With respect to the first proposition, it seems extremely rash to conclude, from the resemblance between a few poetical Icelandic and Anglo-Saxon words, that all the poesy of the one nation is borrowed from the other; for, in the first place, several of the words quoted are purely prosaic, and of daily use in Icelandic at the present day; such, for instance, as klefi *a small inclosed place, or closet* (e. g. smjörklefi); flaum *flight, concourse;* lögr *liquor; fluid;* hland, orrusta, greip, böl, blekkja &c., secondly, many of these words are familiar to the common people in Denmark, Norway, and Sweden; for instance, undorn *dinner time,* is universal in Jutland, Funen, and Swedish Norrland; vam *a spot, blemish (on the body),* is general in Norway; not to mention such words as gremja, Dan. græmme; grenja, Sw. gränja;

[1]) See a small treatise, by the same author, entitled, *Über den Ausgang der Isländischen Poesi aus der Angelsächsischen,* Berlin 1813, 12mo.

eykr, Dan. Øg, Sw. ök; sið, Icel. sinn, Dan. Sinde *a time*, used in forming some of the Danish numerals, as firsindstyve *eighty*, &c.; and, thirdly, most of the really poetic words, which the Icelandic has in common with the Anglo-Saxon, are to be found likewise in the Old-Saxon, the Francic, and the Mœsogothic, e. g.

Ang. Sax.	*Icelandic.*	*Mœsogothic.*	
ambiht	ambátt *a fem. slave,*	andbahts	*slave,*
þeóden	þjóðan	þiudans	*king,*
neá	nár (*pron.* naur)	naus	*corpse,*
nið	niðr (*pl.* niðjar)	niþjis	*kin,*
byr	burr	baurs	*son,*
eafora	arfi	arbja	*heir,*
guma	gumi	guma	*man,*
driht	drótt *satellitium,*	gadrauhts	*soldier,*
þeow	þýr *a fem. slave,*	þius	*slave,*
beám	baðmr	bagms	*tree, wood.*

Several of these poetical words are moreover so interwoven, as it were, in the Scandinavian languages, that it is evident they must be as old in the North as the nations themselves; for instance, from ambátt comes embætti, Sw. embete, Dan. Embede (*an office, employment*), Embedsbroder, Embedsmand, Embedspligt, and many others. þjóðan comes from þjóð *a nation;* from nár comes nágaul, náföl, nágríma, náhljóð &c.; arfi is common in old Swedish laws and documents; from gumi is derived brúðgumi, Sw. brudgumme, Dan. Brudgom (*bridegroom*); from þýr, we have Danish Tyende (*servants*). Why then shall the Icelanders, more than the Mœso-Goths, or any other Gothic nation, be thought to have borrowed these

expressions from the Anglo-Saxons? It seems much more probable that such poetic words, as well as the ancient poesy in general, were common to all the Gothic tribes, from the remotest ages. The Anglo-Saxons may indeed, as Hickes supposes, have borrowed from the Scandinavians, during the long continued sway of the latter in England, but the converse seems of very rare occurrence. It is moreover incomprehensible why the Icelanders should borrow from the Anglo-Saxons, more than the other Scandinavian nations, for it was not Icelanders, but Danes and Norwegians, who warred against, and at length subdued, the country. The Icelanders went only occasionally, and in inconsiderable numbers, to England, for the purpose of taking part in the wars, either for or against, according to circumstances. They never carried on war with England as principals, and their chief traffic and navigation were to Norway and Denmark, not to England; whence the phrase at fara utan became synonymous with to *sail to Norway, or Denmark;* and the word ytra (*out, beyond sea*) expresses nearly the same as *Copenhagen.* Besides several of the poetical words, common to both, are as poetical in Anglo-Saxon as in Icelandic, and have their undoubted root just as often in the one as in the other, or in neither: e. g. hæle *a man,* Icel. halr; werþeód *folk;* Icel. verþjóð, from wer *man,* and þeód, Icel. þjóð *a nation.* Ver is universal throughout the North, on Runic inscriptions, and in old writings; þjóð is the common Icelandic expression for a nation, and is still in daily use. Darrað *a spear,* Icel.

darraðr, from dörr, gen. darrar; eormengrund the earth, Icel. jörmungrund. Many of these poetical words are besides common to the Greek and Latin, e. g. dörr, Gr. δορυ; wer, Mœsog. vair, Lat. *vir;* burr, Lat. *puer,* Dorice ποιϱ; klefi, Lat. *conclave;* eykur, Lat. *equus:* and who shall decide, in which of the Gothic tongues, the words are oldest? Some of the Icelandic forms seem to approach nearest to the Mœso-Gothic, and are then perhaps to be explained rather as a relic of the language of a tribe of emigrants from the Black Sea, into the north of Europe, than as borrowed from the Anglo-Saxon.

But those poetical words, which the Icelandic has in common with the Teutonic dialects, constitute a very inconsiderable part of the poetical language of Scandinavia, of which the expressions are innumerable, forming an almost separate dialect, with the richness of which, the Anglo-Saxon cannot, by any means, enter into competition. A King, for instance, is named after any celebrated royal house, in Scandinavia or Germany, e. g. skjöldúngr, lofðúngr, döglíngr, ýnglíngr, ylfíngr, bragníngr, völsúngr, buðlúngr &c. How could these appellations have been borrowed from the Anglo-Saxon? In like manner, a fish, a tree &c. are denoted by the specific name of almost any bird, fish, tree &c. Of this practice, traces still exist in the daily language of the Icelanders, for instance in the proverb, eplit fellr ekki lángt frá eikinni *the apple falls not far from the tree* (*the oak!*) Thus also the name of every island is applied to any land in general, of

Æger, when he entertained the Ases, illuminated his hall with gold instead of candles. The Edda abounds in similar examples. I will quote merely a few lines from the Old Bjarkamál, in which the king's munificence is described by many such mythic periphrases for gold:

Gramr hinn gjöflasti	**Ýtti avrr hilmir,**
gæddi hirð sína	**aldir við-tóku,**
Fenju forverki,	**Sifjar svarð-festum**
Fafnis miðgarði,	**svelli dal-nauðar**
Glasis gló-barri	**tregum otrs-gjöldum**
Grana fagr-byrði,	**tárum Mardallar,**
Dravpnis dýrsveita,	**eldi Óronar**
dúni Grafvitnis	**löja glys-málum.** [1])

These, and similar, periphrases, which are employed by the Skalds to the present day, cannot possibly be understood without an intimate acquaintance with the old mythology. They are sometimes obscure to us, from our having lost that knowledge in part, and from our ideas having taken an entirely different direction; but the ancients, in the times of paganism, and even long after, found an indescribable pleasure in, and placed so high a value on them, that, at length, nothing was looked upon as poetry that did not abound in such periphrases. But of all this, not a vestige is to be

1) *The noble prince gifted his people with Fenja's labour, Fafner's earth, Glaser's glittering leaves, the fair burthen of Grane, Dropner's precious sweat, the Dragon's bed,*

The munificent king gave (the wariors accepted it) Sif's head-gear (false hair), the ice of the hand, the extorted otter-mulct, Freya's tears, the fire of the flood, the giant's glittering words.

found among the Anglo-Saxons, and it has its home so completely in the North, that it is not possible to imagine it either to have been borrowed from the Anglo-Saxons, or even to have originated in Iceland itself; for in these cases, such periphrases and figures would naturally have been derived from the heroes and ancient histories of England and Iceland; whereas, on the contrary, scarcely a single instance of this is to be found. But how could it occur to the Icelanders to call gold after a Jötnish prince of Lessø, or a Swedish slave girl in Lejre [1]), had those persons and events not been universally known, and the poetic dialect formed, before the emigration to Iceland? How too, let me ask, could those mythic periphrases and images, which constitute nearly the half of this dialect, have been borrowed from the Anglo-Saxons, who had embraced Christianity some centuries before the discovery of Iceland?

Nor does this singular hypothesis throw any light upon the metrical system of the Icelanders; for of all the Icelandic metres (which exceed a hundred) there are found, in Anglo-Saxon, no evident instances of more than two or three.

To explain all these peculiarities as unnatural excrescences on the language, which arose with the decline of taste in Iceland, is also an exceedingly unsatisfactory shift; as they are to be found as far back as the poetry itself can be traced, before the colonization of Iceland, down to the pre-

[1]) The history of these, as well as of the other persons, serving to form the periphrases in the preceding extract, is to be found in the *Scalda*.

known to us, both from Snorre and Saxe, as well as from the Skalda, Hrolf Krake's, and Bödvar Bjarke's Sagas. It is also known, that Ejvind Skaldespilder, author of the pagan poem Hákonarmál, which seems to have been considered as the flower of the old Scaldic pieces, was a Norwegian, and that he composed a panegyric on the Icelanders, on which account, at a public assembly, they collected silver money, and caused a curious ornament to be made of it, which they sent to him, but that his poverty, and a famine that happened, reduced him to the necessity of selling it for food: on which occasion he has left us some lines, preserved by Snorre. How can such an event, which must have been public over all Iceland and Norway, be thought a mere invention, and the invention of an Icelandic Skald, who at the same time, does not cite even a single line of the panegyric upon his nation! We are likewise informed that the Norwegian King, Harald Hårdråde, composed some verses, which are to be found in Snorre, but that he was dissatisfied with them, because they were too simple, being not sufficiently adorned with periphrases, and poetic images. I will not enlarge upon Ragnar Lodbrok's Death Song [1]), though it shews that the Icelandic poetry was understood and favoured in Denmark, in those days. That such was the case in Sweden, at a much later period, is incontestably proved by

[1]) Loðbrókar Kviða, or Kráku Mál (from the name of his Queen). The original text, with Dan., Lat. & Fr. translations, copious notes, and a specimen of the old Music, was published by *Prof. Rafn*, 8vo, Copenh. 1826.

the well-known *Gunnlögs Saga* [1]). *In Sverres Saga* [2]) are to be found the poetical pieces of two Norwegian factions, one of which parody the other's verses; and in the prose narrative of Saxe, the the names of the heroes, who took part in the battles, occur in such order, that they evidently appear to have been taken from a poem written in Fornyrðalag, or *narrative metre*, entire stanzas of which may yet be arranged, with their exact alliteration. I am indebted for this observation to Professor Finn Magnusen, who will, it is to be hoped, publish an account of so interesting a discovery [3]). In short, all our ancient memorials abound in proofs and instances, that the Icelandic poetry and, consequently, mythology, so intimately blended with it, were common to all the Scandinavian nations. Even the Icelanders themselves very honestly give the credit of some of the finest pieces to foreigners, and acknowledge as their own, many very indifferent ones. They moreover never make either Iceland or Norway the theatre of their mythology, but constantly Denmark or Sweden. Nor can it be a fiction that a species of verse, called Starkaðarlag derives its name from *Stærkodder*, and that two poems in the Edda, viz. Atlakviða hin Grænlenzka and Atlamál

---

[1]) Sagan af Gunnlaugi Ormstúngu ok Skáld-Rafni, Icel. & Lat. with notes and excursus, and a copious vocabulary, 4to, Cop. 1775. A remarkably well edited book.

[2]) Sverres Saga forms the 4th Vol. of Schönning & Thorlacius's edit. of the Heimskringla &c.

[3]) See *Lexicon Mythologicum*, subjoined to the 3d Vol. of Sæmunds Edda, p. 573, *note*.

hin Grænlenzku, as well as Grænlenzki háttr-inn (a species of verse mentioned in the Skálda), derive their names from the Norwegian district Grönland (or Þotn). What then should induce the Icelanders to give to old Jötnish champions and Norwegian provinces, the honour of their inventions and noble poems, which they, on other occasions, do not forget to claim for themselves.

Yet nearly all these accounts, and all these remains of the ancient Scandinavian poetry, having been preserved to us by the Icelanders, may be liable to suspicion; though the circumstance, in itself, is just as natural, as that almost all our other ancient literature should be preserved by them, during the middle ages, and delivered to us, after the revival of letters: but we have also native relics of the ancient poetry, which, in Scandinavia itself, have escaped the destroying hand of time, and the barbarism of the middle ages. On an old Runic Staff, preserved among the collections of the Royal Museum of Antiquities at Copenhagen, we find, after an introduction of three or four words, a perfect stanza of eight lines in the Dróttkvæði metre *(see Gram. p. V.)*, with alliteration, line rime, and every other requisite characteristic.

An entire stanza of this description is also to be found on the Karlevi Monument, at Øland, an engraving of which is given in *Bautil*, No. 1071, as well as in *P. Thams Bref till några Danske Lärde.* These verses are read thus, by the late skilful Antiquary, M. F. Arendt of Altona [1]).

[1]) The Swedish Archivarius, J. G. Liljegren has collected many other specimens, and in other metres, especially Fornyrða-

Fólginn liggr hins fylgdu Mun-at reid vidur ráda
(flæstr vissi þat) mæstar ryggsterkr i Danmerku
deydir dólga þrúdar Vandils iærmungrundar
draugr i þeimsi haugi: úr grandara landi.

The interpretation presents difficulties, which I, who have never seen the stone, will not attempt to explain; but the arrangement of the metre is evident enough to any one, who has read a line of the Dróttkvæði species.

It was natural that the ancient versification should disappear in Scandinavia, together with the ancient language, with which it is so inseparably connected: nevertheless alliteration lasted very long, even after the language was entirely changed, and had nearly passed over into the modern Danish and Swedish. It was not indeed so strictly observed in those later times, for sometimes each line has two alliterations, and, at others, a line passes without any: but it occurs so repeatedly, and is so evident, as to prove incontestably it existed, in the national feeling and taste: and, as it were, forced itself upon the poets, even unconsciously to themselves. As an example, I will give the following lines, from the Danish Rime Chronicle (relating to Gorm Haraldssön):

Som *a*ndræ konger toghe them tyl *i*dh
i *o*rloff oc krij at *ø*ffuæ,
saa *t*og ieg meg foræ vdhi myn *t*ijdh
behendeligh *t*ingh at prøffuæ.

---

lag, in his valuable treatise on Verses occurring on Runic Monuments in the Transactions of the Scandinavian Literary Society, Vol. 17.

and with England. Thus the Anglo-Saxon became as it were a secondary source to these tongues, in in their later state.

From the Icelandic (the ancient Norræna, or Danska túnga) springs the great stream of those languages and dialects, which are spoken from the coasts of Grœnland to those of Finland, from the Frozen Ocean to the Eider: but from the Anglo-Saxon came a branch, which, having combined itself with the main stream, contributed to form its present course, though several streamlets from the South have, in later times, had considerable influence on it. The Anglo-Saxon is therefore highly worthy of our attention, not only on account of its resemblance to the ancient common language of Scandinavia, of its richness, of the perfect state, in which it has been transmitted to us, and of the historical knowledge recorded in it; but also as being the chief of all the secondary sources of the more modern northern tongues. Gram, in his treatise of old Danish words explained by the Anglo-Saxon, sufficiently proved its importance to Danes. As examples of the Swedish words to be found in it, I will cite only stupa *to fall (in war)*, A. S. stúpian *to stoop*, and this perhaps from steáp *steep;* sämre *worse*, A. S. sæmre; dristig *bold, daring*, A. S. dyrstig, from durran *to dare*, Sw. töras; förkofra *to amend, improve*, A. S. a-cofran *convalescere;* ehvad, eho, anciently æhvad, A. S. æghwæt, æghwá *whatever, whoever*. The Anglo-Saxon prefix *æg* is general in such words, but is never found in the old Scandinavian. The same

holds good of all words beginning with the particle *be*, which are borrowed either from the Anglo-Saxon, or the German. The Anglo-Saxon is besides, by no means, a superfluous study to those who would acquire a thorough knowledge of Icelandic, it being, as we have before remarked, the nearest to it of all the Teutonic tongues, and it often happening that what, in Icelandic, is rare and poetical, is common in Anglo-Saxon, and vice versa: bautinn *slain (beaten)*, for instance, is an unusual participle, in Icelandic, without a verb, but the A. S. beátan (beot, beáten) is a common prosaic expression. Thus also the word lind in A. S. poetry is a not uncommon appellation of *the shield* [1]). Hence may be ascertained the true sense of several passages in the old Scand. songs, hitherto much misinterpreted, f. i. Völuspá, str. 50. in my edit. of Sæmund's Edda:

Hrýmr ekr austan,	*Hrymus curru venit ex oriente,*
hefiz lind fyrir.	*clypeo prætenso.*

Likewise Rígsmál ib. v. 32. 34. Hence it is sufficiently evident, that this language, as well as its

[1]) Although this is given expressly as the signification of the word in Scalda, see my ed. of Snorre's Edda p. 216, also in Björn Haldorson's Dictionary, & even adopted in the Swed. translation of Sæmund's Edda by the Revd. Mr. Afzelius in all the places above mentioned, yet in other translations it has been much misunderstood. Mr. Price has shown incontrovertibly in his edit. of Warton's History of Engl. Poetry vol. 1. p. 89, that shield is the true meaning of the word in many passages of A. S. poems. It appears that as álmr (*elm*) was the bow, and askr (*ash*) the spear, so lind was by the scalds applied to denote the shield and never any other kind of arms.

gues: namely, the ancient Scandinavian, which continued in Iceland, the Danish cultivated in Denmark and Norway, during the long and happy union of the two kingdoms; and the Swedish, which extended itself to Finland, and where it still continues to be the mother tongue of the cultivated classes. The difference however between the modern Scandinavian tongues, is not greater than between Attic and Doric, Spanish and Portugueze, so that whoever understands the one may profit by the literature of both, and needs be at no loss in any of the Scandinavian countries.

But to return to the Anglo-Saxon. It appears then to have been, in its origin, a rude mixture of the dialects of the Saxons, the Angles, and the Jutes, but we are not acquainted with it in that state, these dialects having soon coalesced into one language, as the various kindred tribes soon united to form one nation, after they had taken possession of England. With the introduction of Christianity, and the Roman alphabet, their literature began, and continued during all the wars and dreadful devastations, which our rugged and warlike forefathers spread over the land; the na-

---

panied them, was afterwards applied to the native people, who had previously been called *Slavonians*. By these names (*ρωσιστι* and *σκλαβινιστι*) the two races and languages are still distinguished by the Emperor Constantine Porphyrogenitus, about Ao. 950. *Vinland* was the name given, by the first Scandinavian navigators, to the coast of Labrador, from some berries resembling grapes, which they found there. It was discovered circa Ao. 1000 by Greenlanders. A very interesting and credible account of the discovery is given by Snorre in his History of Olaf Tryggvason.

tion itself, notwithstanding all its revolutions and misfortunes, having preserved a certain degree of integrity. Even under the Danish Kings, all laws and edicts were promulgated in pure Anglo-Saxon, in which, with the exception of a few single words, no striking influence can be traced of the old Scandinavian, or Icelandic, spoken by our forefathers, at that period. On the contrary, the Anglo-Saxon rather exercised an influence on the old language spoken in the three northern kingdoms, particularly in Denmark. It was not till after the Norman Conquest, that French and Latin were introduced, as the languages of the Court; while the Anglo-Saxon was despised, and sank into a dialect of the vulgar, which, not till it had undergone a complete transformation, and been blended with the language of the old northern settlers, and with the French spoken by the conquerors, whereby the ancient structure was almost entirely lost, and after an interval of some centuries, reappeared as a new tongue — the modern English. We thus find here the same changes, which took place in the languages of Germany and the North, though no where was the transition attended with such violence as in England, and no where has it left such manifest and indelible traces as in the English language. We have here an ancient, fixed, and regular tongue, which, during a space of five hundred years, preserved itself almost without change; for King Ethelbert adopted Christianity about 593 or 596, and his laws, which we may refer to about the year 600, are perhaps the oldest extant in Anglo-Saxon. In the year 1066, William

the Bastard conquered England, but the highly cultivated, deep-rooted, ancient, national tongue could not be immediately extirpated, though it was instantly banished from the court. This King's laws even were issued in French. A fragment of the Saxon Chronicle, published by Lye concluding with the year 1079, is still in pretty correct Anglo-Saxon; but in the continuation of the same Chronicle, from 1135 to 1140, almost all the inflections of the language are either changed or neglected, as well as the orthography, and most of the old phrases and idioms. We may therefore fix the year 1100, as the limit of the Anglo-Saxon tongue, whose structure we shall consider in the following work. About the same period, the ancient Scandinavian began to be corrupted in Denmark, Norway, and Sweden; it remained however unchanged in Iceland; but the Anglo-Saxon was preserved no where but in ancient writings, and therefore is, and long has been, a dead language, not very accessible to the learned themselves. The confusion that prevailed after 1100 belongs to the old English period. The Þ and Ð were indeed long preserved, as well as the other monkish characters, but the language was no longer the same, nor indeed is it alike in any two authors, during this whole period which may be extended to the epoch of the Reformation in 1550, or, to give a round number, to 1600. During this interval, the older writings naturally bear much resemblance to the Anglo-Saxon, and the later to the present English. The case is similar with the old Norwegian, the Swedish, and the Danish, also

the German and the Dutch. These three periods, which have a totally different, and almost opposite, character, ought in all these tongues to be accurately distinguished; it is therefore, among many others, a serious fault in Lye, Schilter [1]), and Wiarda [2]), that they have confounded the two former in their Lexicons, thus rendering them exceedingly perplexed, and to a certain degree useless, to those who do not previously understand Allemannic, Francic, Anglo-Saxon, and Frisic. Wachter [3]) and Ihre [4]), on the other hand, are not entirely free from the charge of having mingled the two latter periods; though it is the second to which they have devoted their chief attention, which being that of an inceptive regeneration, is more intimately connected with their present state of maturity, than their earliest and purest form is with the period of its dissolution.

The chief auxiliaries in the study of the Anglo-Saxon language, whose vicissitudes we have now summarily considered are the following: Georgii Hickesii *Thesaurus Linguarum Veterum Sep-*

1) *Thesaurus Antiquitatum Teutonicarum*, 3 Tom. folio, Ulm. 1728. The 3d vol. contains *Glossarium Linguæ Francicæ et Allemannicæ.*

2) *Alt-Friesisches Wörterbuch*, 8vo, Aurich 1786.

3) *Glossarium Germanicum*, fol. Lips. 1737.

4) *Glossarium Suio-Gothicum*, 2 Tom. fol. Upsaliæ 1769.

The only work which embraces, and accurately pourtrays, the German of the middle age, in any fixed shape, is L. Arndts *Glossarium zu dem Urtexte des Liedes der Niebelungen und der Klage, nebst einem kurzen Abriss einer Alt-Deutschen Grammatik, Lüneb.* 1815; which is particularly adapted to von der Hagen's edit. of the original text.

tentrionalium, Oxon. 1705; in five parts (generally 3 voll. folio). The first part consists of *Grammatica Anglo-Saxonica et Mœsogothica*, a work, far from faultless, as well by reason of the unfortunate idea of treating the two most dissimilar of the Teutonic tongues together, as in the execution of its respective parts; for instance, in the 2nd order of verbs, or those which are monosyllabic in the imperfect, all of which he considers as irregular, and despatches in less than two pages. It nevertheless displays throughout great erudition, unwearied industry and, sometimes, successfull investigation. It is, as well as the whole work, enriched with numerous engravings of ancient monuments, Runic inscriptions, and the like; also with noble collections of documents, and various specimens of poetry, that are not elsewhere to be found in print. The fourth part contains *Dissertatio Epistolaris de Veterum Linguarum Septentrionalium Usu, cum Numismatibus Saxonicis*, and is also richly furnished with Anglo-Saxon collections, and engravings. The fifth part, *H. Wanlei Librorum Veterum Septentrionalium Catalogus*, is equally valuable and meritorious. Of the rest of the work it is not necessary to speak in this place. The next work is *Edvardi Lye Dictionarium Saxonico et Gothico-Latinum*, edidit *O. Manning*, Lond. 1772, 2 Voll. folio; the first volume preceded by a *Grammatica Anglo-Saxonica in usum Tyronum*; the second containing a supplement of some interesting A. S. pieces. Besides the same unfortunate blending of Anglo-Saxon and Mœsogothic, languages which no more admit of being treated together

than Hebrew and Arabic, or Greek and Latin, many Old-Saxon words from the *Harmonia Cottoniana*, and old English, from the continuation of the Saxon Chronicle, are inserted, though this continuation cannot, by any means, be considered as Anglo-Saxon. The worst however is that the whole compilation proves such a want of all critical and grammatical knowledge, that it is quite astonishing how so indifferent a dictionary could appear after Hickes had so ably led the way to the cultivation of this tongue. The same verb, for instance, which, in its various forms, requires a change of vowel, is sometimes inserted in five different places, e. g. arnian — urnan — urnian — yrnan — ærnan *to run*. Here also two different words are confounded, viz. ærnan *to let run*, and yrnan *to run*, which vary like bærnan and byrnan (*Gr.* p. 71 & p. 88). I shall forbear quoting other instances of this fault, which, it is said, are to be ascribed to the editor Manning, as I shall have occasion to revert to the subject hereafter. [1])

---

[1]) In fact, both these splendid works abound in errors, which tend to create a very unfavourable opinion of their authors' acquaintance with the structure of the language, and with that of the other Gothic tongues. To cite a glaring example: both Hickes and Lye give þær *there* as a nom. fem. of the article, i. e. as a variation of seó, with which it has no connexion whatever; having been misled by a form of expression, very common in the Gothic languages, e. g. þá com þær ren, where it is not very difficult to perceive that þær is not an article, but an adverb. An equally gross error is committed by Lye, under the word þæt (the neut. of the art.), which, according to him, is used before both masc. & fem. nouns, in nom. and acc.; in support of

Another work is also highly deserving of mention in this place, viz. *Somneri Dictionarium Saxonico-Latino-Anglicum, cum Ælfrici Abbatis Grammatica Latino-Saxonica, et ejusdem Glossario*, Oxon. 1659 folio; which although eclipsed by the larger and more splendid Lexicon of Lye, bears honourable witness to the learning and industry of its author. The Grammar of Ælfric is a relic, curious in itself, and valuable to the Anglo-Saxon student.

These were my auxiliaries in the execution of the present work, and though I have availed myself of them to the utmost of my power, I have nevertheless followed my own course throughout, in which the Icelandic has been my surest guide. It was not my design to give an epitome, or superficial sketch, but a faithful analysis of the tongue, and, as far as my own knowledge would permit, such a one as the subject deserved and demanded. I have laboured at it as long as I have studied the language itself, and during that period have frequently revised it: that it is not so extensive as my Icelandic Grammar, is a natural consequence of the simpler structure of the Anglo-Saxon.

The variations from the text of the printed edition of Beowulf, which I have introduced in a few places, are by no means conjectural, but were selected from readings communicated to me long since, by the late learned and celebrated edi-

---

this assertion, he quotes as examples þæt cild *infans*; þæt folc *populus*; þæt wif *femina*; þæt blód *sanguis*: all which, like the German *Kind, Volk, Weib, Blut*, are in A. S. of the neuter gender!

tor. Should therefore any of these readings meet the approbation of scholars, it is to the liberality and candour of him, who gave us the first complete edition of the poem, that they are indebted for them. The arrangement of the verses only, where it differs from the printed text, is my own. In the other pieces contained in the Praxis, all deviations from the printed editions, are founded on my own conjecture. The Spell (p. 189) has great difficulties, and is, in itself, of little importance, but in the absence of all mythology, I thought a specimen of the superstitions of the nation sufficiently interesting to deserve a place in the Praxis.

With respect to the manner in which I have exhibited the structure of the tongue, some will perhaps be startled at the change of order in the cases and genders; but the arrangement which I have adopted is natural, and indeed necessary, in Greek, Latin, Icelandic, German, Russian, Polish, in short, in every European language of the Japetic family, possessing grammatical inflections. Nevertheless, I felt doubtful whether I might venture to deviate so widely from the form, according to which all grammars of the European tongues have been hitherto arranged, until I saw that this just and natural order had, from the earliest times, been adopted by the Brahmins, in their treatises on the the Sanskrit &c.; also that several Europeans had followed their example, in the composition of grammars of the various Indian languages. From that moment, I was confirmed, both in my conviction of its justness, when applied to all the

Japetic tongues, and in my resolution of employing it in the Gothic. In the Icelandic, and other Scandinavian dialects, this arrangement is not unattended with difficulties; but, in Anglo-Saxon and German, as requiring no alteration in the dictionaries, it ought to be the less delayed.

In illustration of the above, I will take an example from the irregular words of the Latin tongue, the inflections of which are not unfrequently more clearly distinguished, and display their mutual affinity more evidently, than those of regular words, being derived from different elements.

	Neut.	*Masc.*	*Fem.*
N.	id	is	ea
Acc.	id	eum	eam
Abl.	eo		eâ
D.	ei		ei
G.	ejus		ejus.

From this example, it appears. 1) That the accusative ought not to be separated from the nominative, because, in the neuter, these two cases are alike; and, in the feminine, *eam* is clearly derived from *ea*, not from *ei* or *ejus*. 2) That the ablatives *eo* and *ea* belong to the same element as *eum*, *eam*, and therefore should not be separated in the paradigm. 3) That *ejus* is formed from *ei*, by the addition of the Greek termination *-ος*, not vice versâ; *ejus* should therefore be placed after *ei*, not before it, nor between *eum* and *eo*. 4) That the masculine bears a great resemblance to the neuter, being distinguished from it in two cases only. 5) That the neuter should be placed first,

as the simplest of the three genders, having its nominative and accusative alike, and seeming, like the Gothic hit, het, to contain the oldest elements of this pronoun.

The adoption of the Roman alphabet, in the present work, is the result of mature deliberation. The written Anglo-Saxon characters, as they appear in M. S. S., being themselves a barbarous, monkish, corruption of the Roman, and the printed ones, a very imperfect imitation of the M. S. S. To persist therefore in the use of them (however venerable their appearance) seems to be without good reason; for though called Anglo-Saxon, they are no other than those employed, at the same time, in the writing of Latin; if therefore we would be consistent, we ought to employ types to represent every variation of the monkish characters, throughout the middle ages; as the handwriting underwent many changes, before the discovery of printing, and the restoration of the Roman alphabet.

The þ and Ð only, representing distinct sounds, have been retained. Their rejection from the English alphabet is to be much regretted.

POSTSCRIPTUM.

Opusculum meum de Lingua Anglo-Saxonica iterum emittens, quo potissimum modo nova hæc editio comparata sit, quaque ratione a præcedente differat, paucis te, Lector benevole, monendum existimo. Nam priore Holmiæ absoluta, dum Russiam magnamque Asiæ partem peragrabam, studium Linguarum Gothicarum, quas inter non ultimum locum tenet Anglo-Saxonica, nunquam penitus intermisi, idque potius egi, ut, nostratibus linguis cum Asiaticis, qua fieri poterat diligentia, comparatis, illarum originem, affinitatem, indolem, structuram, harum investigatione clarius et ipse perspicerem, et aliis melius rectiusque explicarem.

Neque pauca ad emendandam et stabiliendam rationem grammaticam, hac inita comparatione, invenire mihi visus sum, e quibus maxime commemoranda videtur affinitas quædam inter Gothicas linguas et eas quæ vulgo Semiticæ vocantur; nominatim Anglo-Saxonicam inter et Arabicam; neque ea tantum jamdudum observata inter singula quædam vocabula, v. c. *saccus* &c. quæ, a Babylonica gentium dispersione, immutata fere omnium memoriæ inhæsisse olim credidit eruditorum cohors; sed flexionum et classium vocum, vel universæ interioris structuræ quasi communio, quæ non, nisi ex antiquissimo illo et communi illarum gentium vinculo atque cognatione repetita, recte explicari posse videtur. Sic (ut his exemplis utar) substantiva verbalia breviora masculini generis sunt,

eademque cum præteritis verborum sæpe, conveniunt, sæpe quoque, ut loquuntur Grammatici Arabici, in accusandi casu posita, i. e. syllaba *an* aucta, infinitivos efficiunt. Quid? quod Anglo-Saxonica secundi ordinis verba singulis fere Arabicorum classibus respondere, præsertim vero 3^{tiæ} conjugationis 2^{nda} et 3^{tia} classis cum verbis concavis, ut dicuntur apud Arabes, coincidere videntur: e. g.

	Præsens.	*Præteritum.*	
Arab.	ja-rís-u	rás-a	*superbivit.*
A. S.	a-rís-t	a-rás	*surrexit.*

Quæ alibi pluribus exponere in animo est. Hinc patet verba Gothicarum gentium impura neque pro irregularibus habenda, ut voluit J. C. Adelung, quum toti fere systemati verbali Semiticarum respondeant; neque primo loco, fundamenti instar totius conjugationis, ponenda, id quod nuper faciendum esse censuit V. Cl. J. Grimm, *fortia* ea nominans, hisque (fortibus) *debilia* postponens, speciosius quam verius, nam verba pura (sive, si placet, debilia) quippe multo plura, regulis magis adstricta, et ad partem cujusvis Gothici nominis linguæ majorem et primariam, scil. Indo-Græcam vel Japeticam, pertinentia, re vera fundamentum systematis verbalis efficiunt.

His ita inventis, quum ad harum literarum studium persequendum magnopere excitarer, in patriam ex India redux, maxima lætitia intellexi literas Anglo-Saxonicas in Anglia et Germania minime neglectas jacere, sed indiem fere nova capere incrementa, etsi Grammatici antiquæ Danicæ, sive hodiernæ Islandicæ, linguæ, unde sæpissime auxi-

lium petendum, minus gnari [1]), ideoque recentiore Anglica vel Germanica, in multis mutata, pronunciatione et simplicitate structuræ, facile in errorem inducti, meum systema, ejusque ad justam et perspicuam linguæ Anglo-Saxonicæ cognitionem obtinendam necessitatem, haud satis intellexisse videbantur. Obstabat illud quoque, opinor, quod Grammaticam meam Danice edideram, fortasse etiam quod quædam haud satis lucide explicaveram, quæ vitia ipse, majore studio adhibito, observavi, et pro virili tollere conatus sum.

Optato igitur mihi accidit ut Linguarum Septentrionalium assiduus cultor B. Thorpe de libello meo Anglice vertendo mecum egerit, id quod summo studio, summaque fidelitate, neque facili labore, ita perfecit, ut (systemate nulla in re mutato) male collocata in ordinem meliorem redigeret, obscuris

---

[1]) Ne nuperrimus quidem Editor *Wartoni Hist. Poeseos Anglorum* excipiendus videtur, etsi vir doctissimus, subsidiis egregiis ex Scandinavia nostra adjutus, multa sane contulit ad Poemata Anglo-Saxonica melius explicanda: v. c. in notis ad Poema de prælio Brunanburgensi (T. 1. p. 91) dennade vel, ut Gibson habet, dynode recte per Isl. dundi explicavit, verbis usus Björnonis Haldorsonii, in Lexico, ubi sub 1. pers. eg dyn facile invenitur; sed geæðele (Ib. p. 90) haud invenit, itaque per aþelo (i. e. æþelo) *nobilitas* exposuit, quum tamen æþelo gen. fem. sit, et a geæðele neut. gen. diversum; scribitur enim hoc (ge, more Isl. abjecto) Islandis eðli, et a Björnone æque recte *natura, indoles, genius*, vertitur. Sic hond-rond (Ib. p. 89) per Angl. *hand round* exposuit, quum *manuale scutum* vertere debuisset; rond scil. nihil est aliud quam Isl. rönd (quemadmodum etiam hond, Isl. hönd dicitur), quod apud eundem Björnonem recte vertitur *clypeus militaris*, nec quicquam sane cum *round* Angl. commune habet.

lucem affunderet, errata haud pauca sua eruditione corrigeret, omissa suppleret: ego vero quæcunque vel in India, vel in patria post reditum, ad systema emendandum et amplificandum, collegeram, lætus lubensque addidi.

Habes igitur, Lector benevole, genuinum meum opus, sed accuratius et elegantius expressum multisque auctum, v. c. pleniori enumeratione verborum secundi ordinis, meliori explicatione variorum generum versuum, uberioribus notis in Excerpta (Extracts), indice vocum in Grammatica explanatarum omnino novo, quorum duo postrema Interpreti solo accepta referas. Vereor equidem ne in accentibus interdum erraverim, quos tamen non temere, sed exemplis ex libris impressis diligenter conquisitis, itemque comparatione cum dialectis propinquis instituta nisus apposui; verum fateor necesse fuisset libros manu scriptos oculis lustrare, id quod mihi nunquam contigit. His igitur et talibus, quippe levioribus, vitiis ignoscas obsecro, atque omnino, siquid rectius novisti, candidus imperti, si non, his utere mecum.

Dabam Hafniæ die 12mo Maji 1830.

Erasmus Rask.

The present Translation was begun about two years since, during a short stay in London, rather as a relief from anxiety, than with a view to publication. After my return to Denmark, my thoughts being for a while employed upon objects of a very different nature, the unfinished M. S. lay for a length of time neglected, and indeed forgotten, when, having chanced to find it among other papers, I was induced to complete my task, partly by the same motive which had prompted me to commence it, but chiefly in consequence of the highly gifted Author not only communicating to me the result of his researches subsequent to the publication of the first edition in 1817, but also consenting to co-operate with me in completing the present.

That my version may contain inaccuracies, notwithstanding my anxious desire to render it correct, is highly probable; yet I trust that none will be discovered of a nature either to impair its efficiency in promoting the culture of our ancient native literature, or to outweigh the merit of having given an English garb to a work so excellent in itself, and so important to English Scholars, and that it will be found, what its Author made it, a faithful analysis of a language, which (not to mention the numerous venerable and valuable monuments preserved in it) may, in point of copiousness of expression and grammatical precision, vie with the present German.

For the explanation of those words in the Praxis, of which no translation is given in the notes, the Student is referred to the Verbal Index.

Copenhagen, May 1830. *B. T.*

A GRAMMAR

OF

THE ANGLO-SAXON TONGUE.

Characters.

A, Æ	a
B	b
C	c
D	d
E	e
F	f
G	g
H	h
I	i
(K	k)
L	l
M	m
N	n
O	o
P	p
(Q	q)
R	r
S	s
T	t
U	u
Þ	þ
X	x
Y	y
Z	z
Ð	ð
þ	þ
Æ	æ

Abbreviations.

⁊	and	*and*	ł	oððe	*or.*
þ	þæt	*the, that*	ꝓoðł	ꝓoðlice	*verily*
þon	þonne	*then*	þa	þam	*them*

Anglo-Saxon Print.

Ðeodric pær Amulinga. he pæ[illegible]
Cpirten. þeah he on þam Aprianiscan gedpola
ðurhpunode. Þe gehet Romanum hir freond
scipe. spa þ hi mortan heopa ealdrihta pyrðe
beon. Ac he þa gehat sriðe ysele gelærte
⁊ sriðe spaþe geendode mid manegum mane.

Anglo-Saxon Writing.

† In nomine dñi nri ihv xpi, IC
Aelfred aldorman ⁊ hi hi burt
mingiscia begtan daybc dt hae
mid hiige mid uncre claene eo dt
donne pæg mid clæne golde ⁊ dat pi
dæddan forgodig lufan ⁊ for uncre
saule deapf

Ondforidon depit noldan dæt day
halganbeoc lucg indiscne haedenigre
punadon, ⁊ nupillad hi gigellan innt
cnihtig cucan gode tolore ⁊ topuldne
⁊ topbordunga ---------- alhdryt

FIRST PART.

The Alphabet.

1. As some only of the Anglo-Saxon characters deviate a little in their form from the Latin, of which both they and the Gothic are a corruption, or, as it were, a peculiar sort of hand, which is also used by the Anglo-Saxons, even in the writing of Latin itself; I have not hesitated to adopt, in their stead, those now in general use, retaining only þ and Ð.

2. The A. S. Alphabet will consist therefore of the following 24 characters, viz.

a	*a*	i	*i*	t	*t*
b	*be*	l	*el*	u	*u*
c	*ke*	m	*em*	w	*we*
d	*de*	n	*en*	x	*is*
e	*e*	o	*o*	y	*y*
f	*ef*	p	*pe*	þ	*tha*
g	*ghe*	r	*er*	ð	*edh*
h	*ha*	s	*es*	æ	*æ*

3. *j* never occurs as a distinct letter, and *k* very rarely, as the Anglo-Saxons always used *c* instead, even before the soft vowels *æ, e, i, y*, as; cyning or cining, *king*. For *qu* the Anglo-Sax. constantly wrote *cw* as; cwén, *queen*. Of *u* there occurs but one consonant sound, which it may be best to represent by *w*, on account of the agreement both with the English, and Old-Saxon, in which the character *uu* was used, *v* ne-

ver occurring, except as a calligraphic variation of *u*. *s* is also not admitted in A. S., its genuine soft sound, as in *hasel*, not existing in the language. The A. Saxons using the hard *s* instead, as hæsel, Icel. *hesli*, Dan. *Hassel*.

Orthography.

4. I have here not made the slightest innovation, but, from many uncertain modes of writing, have adopted that, which to me seemed best to accord with the internal character of the tongue, and with other kindred dialects, especially the Icelandic.

5. The A. S. orthography is extremely confused; yet, to judge of it from Hickes and Lye, it appears to be much more so, than it is in reality: for those scholars were quite ignorant how to extract rules for it, and to separate that which is of rare occurrence, or the result of carelessness, from that which is essential and correct; to reject or, at most, merely to notice the former, and constantly to adhere to the latter. On the contrary, they everywhere present us with an overwhelming multitude of ways, in which a word is written, and not unfrequently adopt the false, instead of the true spelling.

6. The most frequent changes in Orthography are the following:

***a* and *æ*;** as **ác** and **æc** *an oak*, **æcer** and **acer** *a field*.

o*, *a*,** particularly before ***n, in a short syllable; as **man** and **mon** *man*; **lang** and **long** *long*; **sand** and **sond** *sand*; **and** and **ond** *and*; **an** and **on** *on*; so also in the terminations **ode** and **od**, which are often written **ade** and **ad**; this however is properly an Icelandism.

ea*, *e*, *ed*, *é } **ceaster** and **cester**, *a fortified town, burgh*; **geaf**, **gef** *gave*; **eahta**, **ehta** *eight*; **eáðe** and **éðe** *easily*; **sceát** and **scét** *shot*; **teáh**, **téh** *drew*.

i, *ỳ*, *í*, *ý*, } is and yꝑ *is*; hit and hyt *it*; hí and hý *they*, gehírsum and gehýrsum *obedient*.

The former is the more common interchange, as many of the transcribers seem to have used for *i* unaccented, and *í* for the accented *i*.

eo, *y*, *e*, seolf, self, syl̃f *self*; seondan, sendan *to send*; syllan, sellan *to give, sell*, (Icel. *selja*.)

The same takes place in other languages, as; Icel. mjǫ́lk, dutch melk *milk*. With this may be compared the Russian pronunciation of *ë* as *yo*.

eo, *u*, we sceolon and sculon *we shall*; sweotol and swutol *evident*; especially after *w*, as; sweostor and swustor *sister*; sweord and swurd *sword*; weorð, wurð *worth*.

o, *u*, particularly in terminations, gemǽro and gemǽru *boundaries*.

ƿ. *u*, (*v*) is sometimes found for *f*; as, heáuod, for heáfod *head*; on fullre luue, for lufe *in perfect love*; mínum wíue, for wífe *to my wife*; geþauian *to consent, admit*, for geþafian.

g is often affixed to words ending in *í*, as; híg or hie, for hí *they*; and, vice versa, it is often rejected from those ending in ig, as; drí for drig, or dryg *dry*, mihti for mihtig *mighty*.

g is also sometimes placed before *e* or *í*, and is then pronounced like *y*, as geow for eow *you*; geall for eall *all*.

ng, *nc*, *ngc*, sang and sanc *a song*; ring and ringc *a ring*.

h and *g*, as sorh and sorg *care*; eáhum and eágum *oculis*.

s is not in common use, but, in many printed books, is

Here we have, in the first instance, *sc*, and in the second, *b*, for alliterative rhymes, notwithstanding the *ge* in gescæp, and the æt in ætbǽron; which shews that these words have the tone on the second syllable.

Ib. 17. Oð þǽt him æghwylc — *Until him each*
þára ymbsittendra — *of those dwelling about*
ofer hronráde — *beyond the sea*
hýran scolde. — *should obey.*

Here, in the first place, are the three vowels *o*, *æ*, *y*, which form alliterative rhymes, and, in the second, *h*; which shows that the first syllable has the accent, in the words æghwylc, ymbsittendra, and hronráde. Again:

Þá middangeard — *Then the earth*
moncynnes weard — *the Guardian of mankind,*
éce drihten — *the everlasting Lord*
æfter teóde. — *afterwards created.*

In the two first lines, the alliteration is *m*, whence it appears that the words middangeard and moncynnes should be pronounced as dactyls, consequently no rhyme was audible in the final syllables, which was probably then, as now, considered a fault in blank verse.

12. As a note of distinction, the Anglo-Saxons used only a dot at the end of each sentence, or each line of a poem, and three dots at the end of a complete discourse; but it seems preferable to adopt the signs now in use, in place of those very imperfect ones.

Pronunciation.

13. The Anglo-Saxon vowels seem to have had a double sound, yet not to have been so hard and broad as the Icelandic, but to have approached nearer to the Danish, and Swedish, pronunciation, in the mouth of well educated persons.

a and *á* were not only distinguished by the length, but *á* had a somewhat deeper sound, like the Germ. *a* in wahr *true;* which is confirmed by the circumstance that it sometimes answers to the Engl. *o*, and the Dan. & Sw. *å*, e. g. sár, Engl. *sore*, D. & S. *sår;* brád *broad.* The Icelandic diphthongal sound of *aw* it never had, for this is signified in A. S. by *aw* or *au*, as: sawul or saul, Icel. sál, *soul.* As the Icel. diphthong *á* has always the sound of sharp open *a* before *w*, and the Ital. *au* is pronounced in the same manner; we may infer that the A. S. *aw*, should not be accented, f. i. cawl, *cabbage*, Icel. kál, lat. *caulis*, Ital. *cavolo.*

e and *é* are distinguished from one another, both in length and in sound: *e* being more audible and open, like the French *e* ouvert, as in *après*, or the Engl. *e* in *there*, *ai* in *fair;* *é*, on the contrary, deeper and broader, like the Germ. *e* in *mehr*, or the French in *armée*, as may be inferred by comparison; 1) sendan, Engl. *to send*; which sound is also long in A. S. as stelan *to steal*, Dan. *stjæle*, Icel. stela; beran *to bear*; 2) fédan, Dan. *føde*, *to feed.* twégen, Dut. *twee*, *two.* This *é* has doubtless had the sound of the Danish *e* in *fede.* The Germans still constantly use this broad *é* instead of *ø*, when speaking Danish. An unaccented *e*, at the end of a syllable, had very probably the open sound, as: beginnan *to begin*; wuce *week*, as may be inferred from the old Danish orthography, in which the last syllables are written with *æ*: ukæ, Danæ &c.

i and *í* differ from each other, as in Icel. & Dan. in the words viss, til and vís, tíð. The first ap-

proximates nearer to *é*; the latter to *íi* or *íj*, as: mid *with*; tin *tin*; tíd *time*; wín *wine*.

o and *ó*, as in the Danish words for and fór, (pronounce *for, fore*), respecting which it needs only to be observed that the former sound may easily become long, as well as the latter, as ord *point*; boga *bow* (Sw. *båga*); boren *born*; flór *floor*; fót *foot*. The latter sound was not so broad as that of the Icel. *ó*, which the Anglo-Saxons signify by *ow*; as stow, Icel. stó, *a place*. Analogously with *aw* we may suppose that *ow* has also had the open *o*, nearly as in the word power, or in the Dutch *ou*, the Germ. *au*, and consequently is not to be accented.

u and *ú*; of these, the former had, without doubt, the sound of the Engl. *u* in *full, pull*; the latter, that of the Engl. *oo* in *noose*, which is evident from the Engl. & Danish, in which the A. S. full answers to Engl. *full*, Dan. *fuld*; hús to *house*, Dan. *Hus*; fúl *foul*, Dan. *ful*.

y and ý, were anciently pronounced as in the Danish words *Byg* and *Lys* (a sound which nearly resembles the French *u*, and perhaps the *v* of the Greeks), for else this character would never have been used in primitive words, such as brýd *a bride*; fýr *fire*; herewith also agrees the Jutlandish pronunciation, *Bryd*.

That *y* cannot originally have had the sound of *i* is evident from its interchange with *u*, as; Ælfred kuning for cyning, Boet. procem. This character however very early received the sound of *i*, as in Icelandic, German, and French; as may be inferred from the frequent interchange of *y* and *i*.

14. The long *á*, as well as the short one, was, as has been already remarked, expressed by *o* without accent, and the long Dan. *æ* by *e* without accent, as in Icel.

The A. S. *æ* could not therefore have been pronounced like the Danish *æ*, nor the Germ. and Sw. *ä* (Engl. *ai*), nor perhaps quite like the Icelandic *æ* (*aj*), as may be seen by comparison, e. g. of gæst *guest*, þæs *of the*, fæderas *fathers*, with the Icel. gestr, þess, feðr; as well as from its interchange with *e* in the A. S. itself. But seems to have represented a peculiar, simple, and very open sound, approaching to *a*.

It may even be supposed, like the other vowels, to have had a double pronunciation; the one like the English *a* in *that, glad*, as: þæt, glæd; the other longer and broader, or more diphthongal, in which case it should bear the accent, as: hǽr *hair*, brǽdan *to melt*.

15. It has certainly had a stronger, and more open sound than the unaccented *e*, like that of the English *a* in many of the corresponding words, as: glæs *glass*, fætt *fat* &c. called by Walker a^4, but which he does not describe accurately, by comparing it with the short *a* of the Italians; for, in Danish, we have the word man (*one*, French *on*), and men *but*, with the exact Italian sound of those vowels; but the Engl. *man*, seems to be an intermediate sound between the two Danish words, as the a^4 in general between the *a* and open *e* of the Italians. The A. S. *æ* must therefore have had an open sound like *ä*, in the Finnish words kärke *point*, pää *head*; which is sometimes heard among the vulgar in Denmark, e. g. *Lærcd* (*Lærred*) *linen*: it would not otherwise have been so decidedly distinguished from *è* open, even when the latter is long, e. g. here *an army*, and hér *here*; but hǽr *hair*; hebbe *I heave, lift*; hæbbe *I have*: nor would it have been used in roots and primitives, as: æsc *ash*, grǽg *gray*, æt *at*; nor would it be found so regularly interchanged with *è* open, as it really is in the inflections of two classes of verbs, as: metan *to measure*, Imp. mǽton *they measured*; lǽtan *to let*, Imp. leton *they let*.

That this vowel, as well as the others, had a double nature; partly sharp and simple; partly broad and diphthongal (in which last case, it should bear the accent), we may conclude, from the genius of the tongue itself, in the inflection and de-

rivation of words; as the æ in hæfde *had* (from habban) cannot be supposed to have been exactly like that in lǽrde (Imp. of lǽran, derived from lár *lore*); nor that in stæf *staff, letter*, pl. stafas, like that in dǽl *a part*, pl. dǽlas.

A like conclusion may be drawn from a comparison with the Icelandic, and other kindred dialects, as: dǽd *deed*, Icel. dáð, and dælan *to divide, deal*; Icel. deila, cannot have been pronounced with the same sound as cræft *science, craft*; Icel. kraptr, Germ. *Kraft*; and flæsc *flesh*, Icel. flesk, Sw. *fläsk*.

Dr. Grimm has observed, the difference between æ and ę but writes the first *ä*, the other *æ*, but this would be introducing a new letter *ä*, and a deviation from the general A. S. rule of distinguishing the double sound of the vowels by accent.

16. *æ* seldom occurs, and seems quite foreign to the language; it has probably been introduced by the Scandinavians, but has never been naturalised, and in the modern English it is unknown. The proper A. S. sound for it was *é*, as dœman, better déman, *to deem* or *judge*.

17. *e* is used before *a, o*, to mark the sound of *g* consonant, as in the most ancient Icelandic orthography, which was probably borrowed from the Anglo-Saxons: e. g. eorl *an earl*; old Icel. earl, modern, jarl; beódan; o. I. beóða, modern, bjóða, Sw. bjuda *to bid*; eow *you*; ongean *again*, Dan. *igjen*; sceán *shone*, Icel. skein (pronounce skyein); georne *willingly, fain*, Icel. gjarna; ceáp *a market, bargain*; cearian *to care for, value* &c.; whence it appears that *e* is inserted after *g* and *c* in A. S. as *j* (or *i*) is in Icelandic, and Danish. Eádweard *Edward*, Icel. Játvarðr; Eótaland *Jutland*, Icel. Jótland &c. It is probable however that this sound of *g* has been somewhat weaker than the strong *j* in Danish; as it occurs so frequently, and is denoted by *e* rather than *i*: it has also been laid aside in many instances; but that it is not a peculiar

diphthongal sound that is expressed by this *e* before a vowel, may be inferred as well from the above-shown likeness to the Icelandic, as from its being often, even in A. S., interchanged with *i*, as: seó or sió, Icel. sjá, sú (*the*, fem); heofon or hiofon, *heaven*; leóð or lióð, Icel. ljóð, *song*; geong or giung *young*; and often left out altogether, after *g* and *c*, as: sceán or scán *shone*; lyfigean and lyfigan *to live*; mænigeo and mænigo *many, a multitude.*

18. *i* before *e* or *u* has the sound of *y*, as: Ierúsalem, iett *yet*; Iúdeas *Jews*; iúgoð *youth*. A *g* is therefore inserted in the present of all verbs in *ian*; as ic lufige *I love*, and in the participle lufigende, and the like, to shew that these words are of three or four syllables, as they might otherwise be pronounced *luf-ye*, *luf-yende*; but in the infinitive lufian it is not necessary, because an *a* follows, before which, *y* is expressed by *e*, but *i* preserves its sound as a vowel in a separate syllable. *j* (for *y*), as a distinct consonant, has no place in A. S., nor does it occur after another vowel, so as to belong to the same syllable.

19. *u* is very seldom used instead of *w* consonant; for which, from the earliest times, the Anglo-Saxons had a distinct character; it is therefore to be considered as a rare orthographical peculiarity, when we find saul for sawul or sawl *soul*, and caul for cawl *cole, cabbage*, &c. In this tongue therefore there exists no sound that can be called a diphthong, unless perhaps in some foreign words, as: Caius, Aurelius, Europa &c.; but, in these cases, the orthography alone is foreign, the pronunciation, without doubt, having been *Cayus*, *Awrelius*, *Ewropa*, the *w* pronounced as in *how*, *power*.

20. The pronunciation of the consonants is nearly the same as in English; it is however to be observed that

it would have been necessary to distinguish them accurately from *l* and *n* single.

26. *þ* and ð answer both to the English *th*, which has 1) a hard sound, as in *thing*, nearly resembling the *θ* of the Greeks, and the Icel. *þ*, and, 2) a softer sound, as in *this, thou, other*, like the modern Greek ð. In the old language these sounds were represented by different characters, *þ* being used for the hard, as in þing, and ð for the soft as in oðer.

Spelman ascribes to ð the harder, and to *þ* the softer sound; and Somner, Hickes, and Lye, repeat his words; though, upon what reason they are grounded I am at a loss to imagine. On the contrary, it is evident that ð has had the softer, and *þ* the harder sound: 1) because ð being undoubtedly derived from *d*; it is reasonable to suppose it to represent the sound approaching nearest to that letter. On the other hand, it is manifest that *þ*, as well as the Icelandic *þ* are taken from the Runic þ, and therefore most probably had the same sound. 2) because ð occurs so often at the end of a syllable, and between two vowels, where, in English, we still find the softer sound, and in Icelandic, according to the ancient orthography, in like manner, ð, as: sóð *true*, old Icel. saðr; oðre *others*, Icel. aðrir; and in Germ. and Dan. a mere *d*; for instance bróðor, G. *Bruder*, D. *Broder*; æðm *vapour, breath*, G. *Odem*, perhaps Icel. eimr, where the ð has entirely disappeared: whereas *þ* is mostly found at the beginning of words, where the Icelandic always has the hard sound, as: þeód *a nation*, Icel. þjóð; þencean *to think*, Icel. þenkja; geþóht *thought*; þæt *that*; þus *thus*.

27. It is here worthy of remark that at the beginning of pronouns and adverbs, where the English have the soft sound of *th*, the Anglo-Saxons as well as the Icelanders, have generally *þ*, as: þú *thou*; þær *there*; except after a vowel, and when the word is, as it were, contracted with the preceding one, in which case, the Icelanders pronounce *þ* very soft, almost like ð, as: eg sè-það ekki, *I see nothing of it*; heyr-þú *hear*

thou; where it ought strictly to be written eg sè-ðað ekki, and heyr-ðú.

28. That þ had the hard sound in these instances is evident from the constant contraction of þæt into þ; ð and þ being often used indiscriminately, when written at full. But the rules laid down by Grammarians, for the use of these letters, being contrary to the genius of the language, they have very often been confounded with one another; so that even the quotations of particular passages in Lye are frequently found to vary in their orthography from that of the passages themselves, when we take the trouble of comparing them together. Some indeed have considered one of these letters as superfluous, and Lye, who however bows to the opinion of Spelman and Somner, that ð was the hard, and þ the soft *th*, nevertheless considers them as the same letter which, in his alphabet, he places after T, but in his Dictionary, inserts in the place of *Th*, as if they were only an abbreviated form of *Th*, though this is a later latinized orthography, instead of the ancient A. S. elements, which are founded in their sound.

In like manner, in Old-Saxon, *th* (þ) is always found at the beginning of words, where the Icelandic has þ; but the Cottonian M. S. has commonly đ, and the Cod. Bamberg. a simple *d* in the middle and end of words, representing, no doubt, the Icel. ð. This was most probably the case in A. S., but as the hard sound was always found at the beginning of words, it was easy, from the position of these letters, to ascertain the intention of the transcribers, some of whom used the ð only (see the plate) others the þ, as in Sæmund's Edda; others again þ, where, according to the manner of spelling in the southern languages, a new syllable begins, as in Snorre's Edda, e. g. goþin, which, in Icelandic, is spelt, goð-in: in A. S. also, Matt. 5, 2. muð, *mouth*; but, 4, 4. muþe in Dat. But these peculiarities of orthography in Icel. and A. S. had probably no influence on the pronunciation, while the languages were living.

29. It may be observed also that, instead of ðð we often meet with þð, as siþðan, for siððan *since*; or þþ as oþþe, oþðe for oððe *or*, &c. When ð occurs in two successive syllables, the first is usually changed into þ, as cweþað *they say*, and cyþað *they let know*.

The permutations of Letters.

30. Permutations both of vowels and consonants are necessary in derivation and inflection; the most important, which the vowels undergo, are the following:

a into *æ* short, as: habban *to have*, ic hæbbe *I have*; hræd *rapid*, hraðe *rapidly*; dæg *day*, dagas *days*.

a and *ea* short are sometimes, though rarely, changed into *e*, as: mann into menn or men; standan *to stand*, he stent *he stands*; Angle *the Land of the Angles*, Engle *the Angles*, Englisc *Anglo-Saxon*; heah *high*, hehst *highest*; neah *near*, nehst *nearest*. *ea* into *y* is more common, as eald *old*, se yldra *the elder*; wealdan *to govern, direct*, he welt or wylt *he governs*, &c.; healdan *to hold*, he helt *he holds*.

á into *ǽ*, as: stán *a stone*, stænen *formed of stone*; hál *whole*, gehælan *to heal*; lár *lore, doctrine*, læran *to teach*; án *one*, ænig *any*.

éa long into *ý*, as: leás *loose*, lýsan *to loosen*; geleáfa *faith* (Germ. *Glaube*); gelýfan *to believe*.

e into *i* or *y*, as: ren *rain*, rinan *to rain*; lecgan *to lay*, licgan *to lie*; cweþan *to say*, þú cwyst (cwist) *thou sayest*; þen *a male servant*, þinen *a female servant*.

ó into *é*, as: dóm *judgment, doom*, déman *to judge* &c.; frófer *comfort*, fréfrian *to comfort*; fót *foot*, fét *feet*; bóc *a book*, plur. béc.

o, eo into *y*, as: storm, styrman *to storm*; gold, gylden *golden*; word, andwyrdan *to answer*, (G. *antworten*); weorc *work*, wyrcan *to work*; heord *a herd*, hyrde *herdsman*; leoht *light*, lyht (*it*) *shines*.

eó into ý, as: neód *need*, nýdan *to force, compel*; beódan *to bid*, být (*he*) *bids*.

u into *y*, as: sundor *asunder*, asyndrian *to separate*; cuð *known*, cyðan *to make known*.

ú into ý, as: scrúd *a garment*, scrýdan *induere*; fús *promtus*, fýsan *to drive, impel*.

wi into *y*, as: witan *to know*, nytan *not to know*; willan *to will*, nyllan *not to will*.

31. Among the changes of the consonants, we must particularly notice that *g* is usually omitted before *d* and ð, as: mæden for mægden *a maiden*; sæde for sægde *said*; mæð for mægð *power*; lið for ligð (*he*) *lieth*. Before *n*, *g* is either omitted, or *gn* becomes *gen*, or is transposed to *ng*, as: wæn *a wagon, wain* (Dan. *Vogn*); ren (also reng) *rain* (Dan. *Regn*); þen *a male servant* (Icel. þegn), also þegen or þeng.

s is sometimes changed into *r*, as, hreósan *to fall headlong*, hryre *a fall*; arás *arose*, arǽran *to raise, rear*; forleósan *to lose*, forloren *lost, forlorn*; ic ceás *I chose*, þú cure.

bb into *f*, as: ic hæbbe, he hæfð *he hath*; ic lybbe *I live*, líf *life*.

A radical *g* is often changed into *h*, when it stands last in a word, after a vowel or *r*, as: stígan *to ascend*, stáh (*he*) *ascended*; gebúgan *to bow*, gebeáh *he bowed*; burh *a town, burgh*, in the Genit. burge, beorh *a mountain*, but in plur. beorgas.

c and *cc*, before *s* and ð, but particularly before *t*, are often changed into *h*, as: ahsian for acsian, or axian *to ask* (*to axe* still prevails among the lower classes); séhð for sécð (*he*) *seeks*, from sécan, sóhte (*he*) *sought*; streccan *to stretch*, strehte (*he*) *stretched*. Sometimes even

g is changed in the same way, as: ágan, imp. áhte (*he*) *owned.*

ð is, particularly in verbs, sometimes changed into *d*, as: seóðan *to boil, seethe*; soden *boiled, sodden*; ic cwæð *I said*, þú cwæde *thou saidst*; ic wearð *I became*, þú wurde *thou becamest, wast* &c.

The Transition of Letters

32. from the A. S. to other tongues is also very important, not only in an etymological, or philogical, point of view, but as a means of distinguishing words already known to us from other languages (Icelandic, English, German &c.), in their Anglo-Saxon garb, and of fixing their accentuation, true pronunciation and orthography. Thus; of the vowels,

æ often corresponds to *a*, as fæder, Icel. faðir, Ger. *Vater*; æcer *a ploughed field*, Icel. akur, Dan. *Ager*; fæst *fast*; þær *there*, Icel. þar; hwæt *what*, I. hvat, Dan. *hvad*; wæl *the slain in battle*, I. valr, G. *Wahlplatz*, D. *Valplads, a field of battle.* — Sometimes to *e*, as: gæst *a guest*, I. gestr; þæs *of the*, I. þess. (In most of these instances a simple *a* is found in German, and the kindred dialects.)

ǽ corresponds to the Icelandic *á*, *æ*, *ei*, as: hǽr *hair*, I. hár; dǽd *a deed*, I. dáð; þrǽd *thread*, I. þráðr; lǽtan *to let*, I. láta; lǽran *to teach*, I. læra; lǽdan *to lead*, I. leiða.

ea to the hard sharp *a*, as: bearn *a child* (Scotch bairn), I. & D. Barn; earm *poor*, I. armr, G. *arm*; eald *old*, G. *alt*; eall *all*, I. allr; fleax, *flax*, G. *Flachs.* Sometimes also to open

or sharp *ð* and *e*, as: þearf *need*, I. þörf, D. *Tarv*; þú eart *thou art*, I. ert; mearh *marrow*, I. mergr.

á to *ei*, Dan. long *e*, as: cásere *cæsar*, G. *Kaiser*; ác *oak*, I. eik, D. *Eg*; tácen *a token*, I. teikn, D. *Tegn*; gást *ghost*, G. *Geist*; hál *whole*, I. heill, D. *hel*; brád *broad*, I. breidr, D. *bred*; bát (*he*) *bit*, I. beit, Dan. *bed*; hám *home*, I. heim. In these cases, the accent may always be placed with safety.

éa to the Icel. *au*, G. long *o*, as: leás *loose, -less*, I. laus, G. *los*; reád *red*, I. rauðr, G. *roth*; streám *stream*, I. straumr, G. *Strom*; beáh *ring*, I. baugr (perhaps French *bague*); leán *reward, hire*, I. laun, G. *Lohn*; deád *dead*, I. dauðr, G. *tod*; eáre *ear*, I. eyra, G. *Ohr*.

ý to Icel. *ey*, Germ. close and long *ö*, Dan. *ø*, as: alýsan *to redeem*, I. leysa, G. *erlösen*, D. *forløse*; lýfan *to allow*, I. leyfa; gýman *to keep, perserve*, I. geyma; hýran *to hear*, I. heyra, D. *høre*. In these also, we may be sure with regard to the accent.

eo to short and sharp *e*, which in Icelandic is sometimes changed into *è*, *jö* or *ja*, as: weorc *work*, I. verk; sweord *sword*, I. sverð; preost *priest*, I. prestr; eom (*I*) *am*, I. em; eorðe *earth*, G. *Erde*, I. jörð; heord *herd*, I. hjörð; beorh *a montain*, I. berg or bjarg; feor *far*, I. fjarr, G. *fern*; feoll (*he*) *fell*, I. fèll; heold (*he*) *held*, I. hèlt.

y to short *i*, as: afyrran *to remove to a distance*, I. firra; hyrde *a herdsman*, I. hirðir, G. *Hirt*; þrydda *third*, I. þriði. Sometimes to *e*, as:

mátti, Sw. & D. *mdtte*; drihten *Lord*, I. drottin; niht *night*, G. *Nacht*, Sw. *natt*, D. *Nat*.

g, before the soft vowels has in English passed into *y*; or *i*, if in the middle of a word, after a vowel; as: geóc *yoke*; geár *year*; fægen *fain*; fæger *fair*; though these were formerly written with *y*: fayne, fayre.

sc, before the soft vowels, or *sce* before the hard, is in modern English, become *sh*, as: sceall *shall*, sceolde *should*, sceótan *to shoot*, sceán *shone*, scyld *shield*, scír *sheer*, &c.

w is preserved in A. S. as well as in the other Teutonic dialects, before *o*, *u*, *y*, where it is rejected in Icelandic &c., as: word *word*, G. *Wort*, I. orð, D. *Ord*; wundor *wonder*, G. *Wunder*, I. undur, D. *Under*; wyrm *worm*, G. *Wurm*, I. ormr, D. *Orm*; wyrcean *to work*, G. *wirken*, I. yrkja. The Anglo-Saxons also frequently place *w* before *r*, as: wrítan *to write*, I. rita; wráð *wrath*, I. reiðr.

ð corresponds to *nn* in common Icelandic, and to *nd* in Germ. & Dan. This ð is also sometimes to be found in the most ancient Icelandic, as: muð *mouth*, I. muðr, munnr, G. & D. *Mund*; sið *a time*, (Fr. *fois*) I. sinn, D. *Sinde*; tóð *tooth*, I. tönn, D. *Tand*; sóð *true*, *sooth*, I. saðr, sannr, D. *sand*; geoguð *youth*, G. *Jugend*; duguð *Virtue*, G. *Tugend*.

34. To monosyllables ending in a vowel the Anglo-Saxons sometimes add an *h*, corresponding to the Icel. and Sw. *g*, as: feoh *money*, &c. I. fè; slóh (*he*) *beat*, I. sló or slóg, Sw. and Dan. *slog*; seah (*he*) *saw*, I. sá or ság, Sw. *såg*.

35. All the signs of Gender preserved in Icelandic and German, as well of the neuter (*t, es*), as of the masc. (*r*, and *er*), are entirely lost in A. S. both in substantives and adjectives, as: cyning *king*, Icel. konúngr; smið *smith*, I. smiðr; gód *good*, I. gott, góðr, góð; Germ. *gutes, guter, gute*. Many instances of this occur in the foregoing. Merely some adjectives have a distinct termination (*u*) for the fem. as smalu, Ger. *schmale*.

36. The Anglo-Saxons moreover reject *r* at the end of words, when it does not belong to the root, as: brýd *a bride*, I. brúðr; fét *feet*, I. fætr; bet *better* (adv.), I. betr; leng *longer* (adv. of *time*), I. lengr; má *more*, I. meir; hyrde *a herdsman*, I. hirðir: but æcer for I. akur *a field*, and winter for I. vetur, *winter*, because, in these cases, the *r* final is radical, as appears from the genitive æceres, I. akurs, where it is preserved; which is not the case with the termination *ir* in the Old-Icelandic, where hirðir *a shepherd*, forms hirðis; læknir *a physician, leech*, læknis.

sions. The article, and the adjectives, serve likewise often as a guide, especially when the latter are used indefinitely; for their definite inflection is almost the same for all genders.

43. These difficulties in ascertaining the genders of nouns apply chiefly to the primitives. The genders of derivatives may be ascertained with tolerable certainty by their terminations, and of compound words by that of the last part. The formation of these will be given hereafter (Part 3.).

44. Nouns substantive being inflected in various manners, there are consequently several declensions. One chief ground for these variations is the gender; words of the same termination, but different genders, being declined in a very different manner; as, þæt ríce *the Kingdom, State*; forms, in the pl. rícu; but se ende *the end,* forms endas; and se winter, wintras, but seó ceaster *the fortress, burgh,* has ceastra. There is however another still greater distinction to be observed, viz. that some nouns have a very simple inflection, others a more complex one; e. g. eáre *an ear,* has only four terminations for the eight cases of both numbers; while treow *a tree,* has six endings to distinguish the same cases. Thus these two words differ, in their inflections, from each other (although they are both neuter) much more than þæt eáre and se steorra *the star;* though the latter is of the masc. gender; for eáre and treow resemble each other in one case only, but in eáre and steorra there is a perfect similitude in six different cases, because they both belong to the simple order; but of the others; the one (eáre) belongs to the simple order, the other (treow) to the complex.

45. The compound double inflection which the Icelandic nouns receive, when the article is affixed, is unknown in A. S., in which, as in the other Teutonic tongues, as also in the Greek, the article is constantly separate from, and set before, the nouns. In other respects, the inflections are nearly the same in A. S. and Icelandic, though more distinctly marked in the latter.

46. The numbers are as usual two, each having five cases, some of which however are alike, and, as in German, must be distinguished by the context.

47. The simple order, answering to the *nomina pura,* or the two first declensions in Gr. & Lat. contains only words ending in an essential vowel, viz. *e* in the neuter, *a* in the masc., and *e* in the fem. The complex order, on the contrary, comprehends all words ending in a consonant, and some also in an unessential *e* (for *i*) or *u*. This *e* or *u* is often cast aside in some of the Gothic dialects, as: þæt ríce, Germ. *das Reich;* se hyrde, Germ. *der Hirt;* se fiscere, Germ. *der Fischer;* se sunu, Germ. *der Sohn;* and in others, has a consonant following, as: Icel. hirð-ir; Mœsog. sunus &c.

48. In the simple order, all three genders resemble each other so closely, that we may, with Hickes, comprehend them under one declension.

The complex order should, strictly speaking, be divided into three declensions: the 1st containing all words ending in a consonant; the 2nd, those in *e unessential* [1]) (instead of *i*): the 3d, those in *u*; but nouns in *e* (for *i*) possessing so few peculiarities, may, without in-

[1]) The *e* unessential may perhaps be styled *e* improper, because it is instead of *i;* and the reason why nouns ending in *e* (for *i*) and *u* should belong to the impure order, is that they are in fact crypto-impura; partly on account

convenience, be distributed between those ending in a consonant, and those in *u*. The declensions of this order are thus reduced to two, each containing three classes for the three genders.

The number of declensions is, upon the whole, not so important as the distribution of the words into the proper orders and classes, to which they naturally belong.

49. The following tables will serve as a synopsis of all the regular declensions.

The simple order, or 1st Decl.

	1. *Neut.*	2. *Masc.*	3. *Fem.*
Sing. Nom.	-e	-a	-e
Acc.	-e	-an	-an
Abl. & Dat.	-an	-an	-an
Gen.	-an	-an	-an
Pl. N. and A.	-an		
Abl. and D.	-um		
G.	-ena		

The complex order.

	2d Declens.			3d Declens.		
	1. *Neut.*	2. *Masc.*	3. *Fem.*	1. *Neut.*	2. *Masc.*	3. *Fem.*
Sing. Nom.	„	„(e)	„	„(e)	-u	-u
Acc.	„	„(e)	(e)	„(e)	-u	-e
Abl. & Dat.	-e	-e	-e	-e	-a	-e
Gen.	-es	-es	-e	-es	-a	-e
Pl. N. & A.	„	-as	-a	-u	-a	-a
Abl. & D.	-um	-um	-um	-um	-um	-um
Gen.	-a	-a	-a	-a (ena)	-a (ena)	-ena

---

of the just mentioned (47) consonant following in other more ancient and original dialects, partly also from the *i* containing in itself a *j* (or *y* consonant,) and the *u* containing a *v* (Engl. *w*); just as in Latin, *audio* forms its future in *am*, like *lego*, *audiam* for *audijam*, and not *audibo*, like

50. This distribution of the nouns, into nine classes or forms, corresponds admirably to the division of the verbs into nine classes; viz. 3 of the first order (verba pura) and 6 of the complex (verba impura). Even of the adjective, besides the definite forms corresponding to the simple order of nouns, there are two other declensions, the one forming the feminine in *u* corresponding to the 3d del. of nouns in *u*.

51. It has been thought proper to place the ablative before the dative, as in the grammars of the Indian languages, because its usual termination (in the neut. and masc. sing. of the adjectives) *e* is, strictly speaking, instead of *u*, which it constantly has in Old-Saxon, and which may be considered as the origin of the dative *-um*.

52. It is easy to perceive, nothwithstanding a considerable difference in the terminations, that these declensions correspond pretty closely with the Icelandic. That the 6th and 8th classes in Icelandic, together with some neuters, are here treated separately, as a 3d declension, with 3 classes for the 3 genders, is a natural consequence of the different characters of the two languages; the *u* in A. S. appearing much more conspicuously than in Icelandic.

Although, upon the whole, the nouns in both tongues correspond very closely, we must not imagine that all words, which are common to both, belong also to the same declension, for that is far from being the case, as the A. S., in such instances, generally adheres to the German, and deviates from the Icelandic; e. g. Cásere *Cæsar*, should, according to the Icelandic (Keisari) belong to the masc. class of the 1st decl., but really belongs to the masc. class of the 2nd decl.

53. In the Mœsogothic, we also recognize precisely the A. S. and Icelandic declensions, even to the anomalous subclasses. The simple order here answering exactly to the three declensions, which, in the Grammar subjoined to Zahn's Edit. of Ulphilas, p. 23, are called the adjectival; a denomination, by

---

amabo, manebo. In like manner *statuo* has *statuam* for *statuvam*, not *statubo*. Thus too, in the nouns, *fructus* belongs to the same system as the 3d Decl. gen. *fructús*, dat. plur. *fructibus* &c., not to the 1st and 2d; and *mare, pellis* &c. are rightly referred to the third.

the way, not altogether well applied, as adjectives have a declension corresponding to the complex, as well as one corresponding to the simple order of nouns. The complex order in A. S. corresponds to all the others, both *schematic*, and *archaic*, as they are styled by Zahn.

54. The A. S. declensions of nouns are, as may be seen by this comparison, the simplest among all the three ancient Gothic tongues.

55. The neuters, as in Sanskrit, Slavonian, Greek and Latin, have the nom. and accus. alike in both numbers; and all nouns substantive in A. S., without regard to species or gender, have the same two cases alike in the plural.

56. In the simple order, all three genders are alike in the dative and genitive singular, as also in all cases of the plural.

57. In the complex order, 2d decl., the neuters and the masculines agree in the singular, in which likewise the nom. and accus. are alike.

58. The dat. plural ends always in *um*. It is to be observed however that this is sometimes changed to *on*, which (No. 6) is often written *an*, but then must never be confounded with the proper termination *an*, which is found only in the simple order, though never in the dat. plural. The genitive plural ends always in *a*, as in Icelandic: *a* is sometimes however preceded by *en*, sometimes by *r*; which also very closely agrees with the Icelandic.

The Simple Order, or 1st Declension.

59. The three genders, of this decl. agree so closely with one another that they may all be represented at once. As examples, let us take eáge *an eye*, steorra *a star*, tunge *a tongue*.

Singular.

	Neut.	*Masc.*	*Fem.*
Nom.	eáge	steorra	tunge
Acc.	eáge	steorran	tungan [1])
Abl.[2]) & Dat.	eágan	steorran	tungan
Gen.	eágan	steorran	tungan

Plural.

	Neut.	*Masc.*	*Fem.*
Nom. & Acc.	eágan	steorran	tungan
Abl. & Dat.	eágum	steorrum	tungum
Gen.	eágena	steorrena	tungena

In like manner are declined:

eáre *ear*, cuma *guest*, heorte *heart*,
and perhaps nama *name*, sunne *sun*,
cliwe *clew*, lichoma *body*, eorðe *earth*,
ebbe *ebb*, hlisa *rumour*, wise *manner, way*,
tima *time*, wuce *week*,
wuduwa *widower*[3]) wuduwe *widow*[3]).

---

[1]) We may here see the true origin of the terminations *n* or *en*, added, in certain phrases, to some of the German feminines in *e*; e. g. *auf Erden* &c.; which, from want of knowledge of the old German, has been thought a kind of article; whereas it is the simple ancient dative termination; eorðan, corresponding with *Herzen, Hersens.*

[2]) By the ablative is meant the *Ablativus Instrumenti* of the Latin, which, in A. S. nouns substantive, constantly resembles the dative, and is usually governed by the prep. mid, expressed or understood.

For the observation of this case in A. S., I am indebted to Dr. Grimm's *Deutsche Grammatik.*

[3]) See a curious mistake, from confounding these two words, in Legg. A. S. edit. Wilkins, p. 150: „gif hire þonne forðsið getimige, þonne is rihtast þæt he þanon forð wuduwa þurhwunige." Which is thus translated:

Si eorum alicujus obitus accidat, justissimum est ut illa in posterum vidua remaneat. Instead of *si ei* (*uxori*) *deinde obitus accidat, justissimum est ut ille in posterum viduus remaneat.*

60. There seem to be very few neuters belonging to this order, but it is probable that more would be found, if a better lexicon were compiled. It is remarkable that heorte is here of the fem. gender; but it decidedly so occurs, Matt. 15, 18. 19. and 22, 37. In all the other Gothic tongues it is neuter; as Moesog. hairto; Germ. *Herz;* Dutch *hart,* Icel. hjarta, Dan. *Hjærte.* Only the Lithuanian szirdis, and the Greek καρδία are of the fem. Gen. like the A. S. heorte.

61. Of masculines and feminines, we find, on the other hand, a great number in *a* and *e,* which seem all to belong to this order; yet Lye gives also to many of the feminines of the 3d decl. the termination *e,* though these, as far as I have observed, end constantly in *u, o,* or in a consonant in the nominative; and it is in the oblique cases only that they occur with the termination *e;* tá *toe,* (tán, táum, táena), although a monosyllable, forms no exception to tunge, being a contraction of *tae* and having the accent.

62. To this class belong also the names of men and women in *a;* as Attila, María, Anna &c. [1])

63. Likewise all adjectives in the positive and superlative degrees, when used with the definite article, and, in the comparative degree always, for then, as adjectives, they have only this one form, which is used whether they have the definite article or not, as: þæt leófe *the dear,* se leófa, seó leófe; and þæt leófeste *the dearest,* se leófesta, seó leófeste; also

1) A singular misinterpretation of the word annan (the gen. of the proper name Anna) occurs at p. 151 of the same edit. of L. L. A. S. viz. „Riht is þæt wuduwan annan bysene georne filigan." *Justum est ut Vidua unum exemplum diligenter sequatur,* for *Justum est ut viduæ exemplum Annæ diligenter sequantur &c.*

leófre (*the*) *dearer*, leófra, leófre; (leófor and the like, being mere adverbs).

64. Finally all adjectival pronouns and numerals, with the definite article, as: þæt ylce *the same*, se ylca, seó ylce; þæt þridde *the third*, se þridda, seó þridde.

65. The names of countries and places in *a* are sometimes indeclinable, and sometimes declinable, after the Latin form, as: Donúą in acc. oð Donúa þá eá *unto the river Danube;* Sicilía in dat. betwux þám muntum and Sicilía þám eálonde, *between the mountains and the Island of Sicily.* Európa has Európam, Európe, Európe (i. e. *Europæ*) in Orosius.

66. The Genitive plural is sometimes contracted, so that *e* before *-na* is left out; as: Seaxan *Saxons*, gen. Seaxna, (whence the Icelandic adjectives saxneskr *Saxon*, and engilsaxneskr *Anglo-Saxon*).

The Complex Order

distinguishes its declensions and genders more clearly.

67. The 2nd Decl. 1st Class contains most of the neuters which end in a consonant, especially those having a diphthong or an accented vowel, as: bán *a bone*, or ending in two, or more consonants, as: swèord *a sword.*

Leáf *a leaf*, and word *a word*, may serve as paradigms of this class.

Sing.	N. & A.	leáf	word
	Abl. & D.	leáfe	worde
	G.	leáfes	wordes
Plur.	N. & A.	leáf	word
	Abl. & D.	leáfum	wordum
	G.	leáfa	worda

In like manner are declined:

eár	*ear of corn,*	hors	*horse,*
reáf	*garment,*	þing	*thing,*
wif	*woman, wife,*	weorc	*work,*
flód	*river,*	bigspell	*example, parable,*
gehát	*vow, promise,*	land	*land,*
sceáp	*sheep,*	bearn	*child,*
deór	*animal,*	lamb	*lamb.*

68. Several words of this class are found only in the sing., as: gærs *grass;* heg *hay;* blód *blood;* weax *wax* &c., but few or none are irregular. Cild *child,* according to Lye, forms cildru, but the usual plural is like the singular, cild; yet in Legg. Ælfredi þá steóp-cilde occurs twice; though the *e* final is probably mute in this instance. The word gehát occurs rarely, except in the plural.

69. The 2nd Decl. 2nd Class comprizes nearly all masculines not ending in *a* nor *u*. Those ending in a consonant, or in *e*, are the most regular, as: smið *a smith;* ende *end;* and dæg *day.*

Examples.

Sing.	N. & A.	smið	ende	dæg
	Abl. & D.	smiðe	ende	dæge
	G.	smiðes	endes	dæges
Plur.	N. & A.	smiðas	endas	dagas
	Abl. & D.	smiðum	endum	dagum
	G.	smiða	enda	daga

In like manner are declined:

dæl *part,*	mete *meat,*	stæf *letter, character,*
wæstm *fruit,*	læce *physician, leech,*	hwæl *whale,*
cyning *king,*	weorðstipe *worthiness, worship,*	mæg *man,*
stán *stone,*	hwæte *wheat,*	pæð *path.*
scyppend *creator,*	rædere *reader,*	
weg *way,*	godspellere *evangelist,*	

70. In this, as in the preceding class, no change of vowel takes place, except in monosyllables whose vowel

is *æ*, and where this *æ* answers to *a* long and soft in the kindred tongues, as: stæf *staff*, Icel. stafr, Germ. *Stab*; but not in dæl, Germ. *Theil*; which has dælas in the plural, as also þeaw *custom*, þeawas &c., nor in contracted words, in which *æ* is not contained in the last syllable, as: æcer *field*, æceras, ærcas, not acras; hæfer *a he-goat*, and the like.

71. Dissyllables in *l*, *n*, *r*, are sometimes contracted and sometimes not: engel *an angel*, has englas, englum, engla; fugel *a bird*, fuglas; ealdor *an elder*, *prince*, ealdre, ealdres, and in the plural ealdras &c.; drihten *lord*, drihtne &c.; but heofon *heaven* has heofone or heofne; sometimes, when increased, it changes *o* into *e*, as: pl. heofenas &c.

72. Those in *e* vary from the others in the nom. and acc. only, they are else considered as if they had no *e*; as cásere *Cæsar*, pl. cáseras.

73. Proper names in *s* sometimes receive no additional *es* in the Gen., as: Mattheus gerecednys *Matthew's narrative*; Urias wíf *Uriah's wife*, and sometimes receive it, as: Philippuses, Remuses.

74. Some words belonging to this *class* are found also with the termination *a*, and then they follow the 1st Decl. 2nd Class; but generally with some modification of their signification, as: muð *mouth*, muða *ostium*, *mouth of a river*; þeow *slave*, þeowa *idem*. Heofon occurs also as a fem. of the 1st Decl. heofone, heofonan, Gen. 1, 1. 14. 17.

75. Particular care must here be taken, not to let the termination *an* (for *on*, *um*) in the Dat. pl. mislead us to suppose a wrong nominative in *a* or *e*, for instance; in Ohthere's Periplus, (*see Orosius p.* 22): butan fisceran and fugeleran and huntan, *excepting fishers and fowlers and hunters*: butan governs the dative; and the nominatives of these words are fiscere, fugelere, according to 2nd Decl. 2nd Class,

and hunta of the 1st Decl. 2d Class, which is manifest from the nominatives plur. in the following: butan þær huntan gewicodon oððe fisceras oððe fugeleras, *excepting where hunters, or fishers, or fowlers dwelt.*

76. Feld *field* has in the dat. felda, plur. feldas &c.

77. Some words are remarkable for transposing their consonants in the plural, as: fisc *fish*, fixas; disc *table*, dixas; tusc *tusk, double tooth*, tuxas.

78. Those words which, in Icelandic, form their plural in *ir*, are either introduced under the general rule, as: scyldas *shields*; wegas *ways*; monaþ, monþas *months*; earnas *eagles*; hwæl, hwalas, or have entirely disappeared.

79. Words in *nd*, corresponding to the Icelandic in *andi*, are declined regularly like smiþ, as: wealdend *ruler, prince*, forms in the plur. wealdendas. These must not be confounded with the participles present in *ende*, which are declined like adjectives.

80. The 2nd Declension, 3d Class comprizes all feminines ending in a consonant, as: wylen *a female slave*, and spræc *speech*.

Sing.	N.	wylen	spræc
	A.	wylne	spræce
	Abl. & D.	wylne	spræce
	G.	wylne	spræce
Plur.	N. & A.	wylna	spræca
	Abl. & D.	wylnum	spræcum
	G.	wylna	spræca

In like manner are declined:

mearc *mark*,	bén *prayer*,
adl *sickness*,	lár *learning*,
stefen *voice*,	dæd *deed*,
sælþ *happiness*,	stow *place*,
gesamnung *assembly*,	þeód *people*,
écnys *eternity*,	lád *way*.

81. Dissyllables in *el*, *en*, *er*, belonging to this class are almost always contracted in the oblique cases,

as: sawel or sawul *soul*, sawle &c.; ceaster *a city, town*, ceastre; frófer *comfort*, frófre; lifer *liver*, lifre; ellen *strength, valour*, elne; stefen *voice*, stefne or even stemne.

Feminines in *el* and *en* are often contracted, even in the nominative, as: stefn for stefen, wyln, sawl &c.

82. Those ending in a single consonant, after a short vowel, double the last radical letter in the oblique cases, as: syn *sin*, synne; sib *peace*, sibbe; so likewise those in *-nys* (*nis, nes*); þrynis *trinity*, þrynisse; untrumnis *weakness*, untrumnissa.

83. Hickes admits wyln both in the nominative and accusative, but it is a peculiarity of feminine nouns subst. in A. S. to vary the nom. & accus. sing. but to form the ablative, dative, and genitive alike; at least all the examples of this word cited by Lye, show only the regular forms, as: adó þás wylne heonon! *Drive this bond woman hence!* &c. There are however a few words, which depart from the rule, as: hand, acc. hand, abl. & dat. handa, as: Marc. 1, 31. hyre handa gegripenre *manu ejus prehensa;* plur. handa, handum, handa.

Those ending in *-ung* receive frequently *a* instead of *e*, in the ablative and dative, as fortruwunga *trust*, Boet. 3.

84. Some few words have the accusative like the nominative, as: miht *might;* tíd *time;* woruld *world.* This last word sometimes receives *es* in the genitive, worldes, Luc. 1, 70.

85. Sǽ *sea*, æ *law*, and eá *river*, are indeclinable in the singular: we find however, especially in composition, sǽs, eás in the genitive; and from eá we also

find, in the dative, þǽre íé, pl. eá, dat. eán; séo is sometimes used as a masculine.

86. In those names of men which are formed from feminine substantives, the genitive seems to end in *e*, according to the inflection of their primitives, as: Sigemund, gen. Sigemunde: Beów. 13, 77.

87. Some are defective in the singular, as: þá gifta *the wedding;* others want the plural, as: rest *rest, repose.*

88. The 3d Declension 1st Class contains all neuters in *e* (for *i*), that is all neuters in *e* not belonging to the 1st Decl., also all neuter dissyllables in *er* (*or*), *el, ol,* and *en,* and monosyllables with an unaccented vowel, followed by a single consonant.

The only difference between the 2nd Decl. 1st Class, and the 3d Decl. 1st Class, is that the former has its sing. and plural. alike in the N. and A., while the latter forms those cases in the plur. in *u*, and changes *æ* of the singular into *a*, as may be seen from the examples treow *a tree;* rice *a realm, Kingdom;* fæt *a Vessel, Vat.*

Sing.	N. & A.	treow	rice	fæt
	Abl. & D.	treowe	rice	fæte
	G.	treowes	rices	fætes
Plur.	N. & A.	treowu	ricu	fatu
	Abl. & D.	treowum	ricum	fatum
	G.	treowa	rica	fata

In the same manner are declined:

scip *a ship,*	gemǽre *boundary,*	fnæd *a hem,*
twig *twig,*	geláte *a cross path,*	geat *gate,*
hundred, 100,	wite *punishment,*	bæð *bath,*
cneow *knee,*	gelese *learning,*	glæs *glass.*

89. Dissyllables are sometimes contracted in those cases where a vowel follows, as: heáfod *head,* heáfde, heáfdes, pl. heáfdu; wolcen *cloud,* pl. wolc-

nu; tungel *heavenly body, star,* tunglu; tácen *token,* tácnu; wundor *wonder,* wundru; wæpen *weapon,* wæpnu; mægen *power, miracle &c.,* mægno or mægnu; wæter *water,* wætru.

But they often remain uncontracted, as nýten-u *a neat, ox,* mægen-u *miracle, strength &c.,* tyccen-u *a kid;* fyþer-u *wing, pinion;* weofod-u *altar;* yfel-u *an evil.* Wæsten *a desert, waste,* sometimes doubles the *n,* as wæstenne, wæstennes, and in the plur. wæstennu.

90. The words æg *egg* and cealf *calf* form their plur. ægru and cealfru.

91. Feoh *cattle, goods, money,* has feó in the dat. and feós in the gen. Feó also occurs in the plur. Oros. p. 27; so also are declined pleoh *danger;* þeoh *thigh;* feorh *life,* feore, feores.

92. Some words are used only in the plur., as: lendenu *loins,* þystru *darkness,* perhaps also eaðmetto *humility,* and ofermetto *arrogance,*

93. Instead of *u* (or *o*) we sometimes find *a* in the plur. as in Lat. and Mœsog., as: þá bebodu or beboda commandments; tácnu or tácna *tokens,* and treowa *trees,* also gesceafta *creatures:* when this takes place, the nom. acc. and gen. are alike.

94. To this decl. and class belong also most derivatives from verbs having the syllable *ge* prefixed, without any peculiar termination, as: gemet *measure,* from metan *to measure;* gewrit *writing,* from wrítan *to write;* gefeoht *contest, fight,* and many others. Sometimes the gen. plur. is formed in *-ena,* as: acc. sende ærendgewritu, Boet. 1. dat. on engliscum gewritum; gen. þú bǽde me for oft engliscra gewritena: Ælf. de Vet. Test. 1.

95. Those terminating in *u,* which are very few,

Indefinite Form.

		Neut.	*Masc.*	*Fem.*
Sing.	N.	„	„	„ (u)
	A.	„	-ne	-e
	Abl.	-e		-re
	D.	-um		-re
	G.	-es		-re
Plur. N. & A.		-e (u)		
Abl. & D.		-um		
G.		-ra		

112. These terminations are easily to be recognized in the kindred dialects, e. g. the acc. masc. in *-ne* is the Icelandic *an* (in góðan mann) and the Germ. *-en* (*einen guten Mann*). The fem. *e* is the Icel. *a* (góða konu), which, in German, is extended to the nominatives (*eine gute Frau*). The *um* and *es* of the neuter and masculine, are the Icel. *-um -s* (góðum manni, góðs manns) and the Germ. *em* or *en* and *es* (*einem guten Manne, eines guten Mannes, gutes Muthes*). The *re* of the abl., dat. & gen. fem. is the Icelandic *ri* and *rar* (góðri, góðrar konu) and the Germ. *er* which, like the A. S. *re*, is the same in the three cases (*einer Frau*).

In the plural, the terminations *-e, -um, -ra* answer to the German *-e, -en, -er* (*gute, guten, guter*) also, in some degree, to the Icelandic *-ir* (*-ar, u*) *-um* and *-ra* (góðir menn, góðar konur, góð börn, góðum mönnum, konum, börnum; góðra manna, kvenna, barna).

113. Of the two forms of adjectives, the definite, as before mentioned, agrees entirely with the simple order of nouns substantive, and applies to all adjectives. The indefinite, corresponding to the complex order of substantives, should strictly be divided into 3 Declensions: the 1st ending in a consonant; the 2nd ending in *e* (for *i*), and the 3d in *u* (at least in the fem. gender); but as those in *e* exactly coincide with those terminating in a consonant, I have reduced the declensions of this form to two, as in the nouns substantive.

114. Even the complex, or indefinite inflection, of the adjectives is very simple. The neuters and masculines are alike in the ablative, dative, and genitive, singular, as the student will have already observed in the

nouns, that the neuters and masculines of the 2nd Decl. are alike in the singular. The ablative, dative, and genitive, feminine also mutually resemble each other.

All the genders are alike in the plural. The nominative and accusative plural are also alike, and the dative plural constantly resembles the neuter and masculine dative singular.

115. The two indefinite Declensions vary from each other in nearly the same manner as those of the complex order of nouns substantive, merely by the change of vowel, and the addition of *u* in the feminine sing. and neuter plur. of the 2nd.

116. As an example of the 1st, we shall take **gód** *good*, which is thus declined:

Indefinite.

		Neuter.	*Masc.*	*Fem.*
Singular.	N.	gód	gód	gód
	A.	gód	gódne	góde
	Abl.	góde		gódre
	D.	gódum		gódre
	G.	gódes		gódre
Plural.	N. & A.	góde		
	Abl. & D.	gódum		
	G.	gódra		

Definite.

		Neuter.	*Masc.*	*Fem.*
Singular.	N.	þæt góde	se góda	seó góde
	A.	þæt góde	þone gódan	þá gódan
	Abl.	þý gódan		þére gódan
	D.	þám gódan		þére gódan
	G.	þæs gódan		þére gódan
Plural.	N. & A.	þá gódan		
	Abl. & D.	þám gódum		
	G.	þára gódena		

Thus also are declined:

læt *late,*	eádig *blessed,*	hæðen *heathenish,*
swæs *dear,*	þurstig *thirsty,*	totoren *torn,*
swær *heavy,*	gesælig *happy,*	foresprecen *before mentioned,*
hwæt *quick, brisk,*	færlic *sudden,*	fæger *fair,*
glæd *glad,*	gástlic *ghostly,*	mæger *meager,*
bær *bare,*	cynelic *kingly,*	glæshluttor *clear as glass.*

123. And, in general, the participles pass. of the 2nd and 3d Conj. in *en,* as: Olimphíade heó wæs hátenu *she was called Olympias;* from háten *called,* Oros. 3, 7. Cristenu fæmne *a Christian girl.*

124. Those however formed by derivative terminations, as also participles in *en,* are often found in the feminine without the *u,* and in the neuter plur. terminating in *e,* according to the 1st Declension, as: seó oðre naman wæs Tate háten, *she was called by another name, Tate.* Beda 2, 9. 'Þá wæs seó fæmne geháten, *then was the girl called.* Ib.

125. Dissyllables are not always contracted, but hálig *holy,* generally becomes þæt hálge, se hálga, seó hálge &c., i. e. in the cases whose terminations begin with a vowel; but háligra manna *holy men's,* because the termination begins with a consonant (*r*). So also fæger, in plur. fægru land, but, in the genitive, fægerra landa.

126. Adjectives in the neuter gender are not uncommonly used as substantives, as: yfel *an evil;* fæger *beauty;* of yfele *of the evil;* Hwæt fægnast þú þonne heora fægeres? *Why then dost thou rejoice in their beauty?;* And forðon he þæt gód forlet, þe him geseald wæs *and because he left the good that was given him;* Oros. p. 57. Ægðer ge þás eorðlican gód ge eác þá yflu *as well these earthly goods, as also the evils;* Boet. 12.

The difference is seen only in the dative, in which, care must be taken not to confound it with the ablative of the adjective, as: getogene ðý wæpne *having drawn the weapon*; swígendè muþe *with silent mouth*; mid micle flóde *with a great stream.*

127. Finally, the termination *e*, like the Icel. *a*, is adopted when the adjective, in the positive degree, is used adverbially, as: yfele *evilly*, from yfel; swiðe *exceedingly*, *valde*, from swið *strong*; hraðe *swiftly*, from hræd *swift.*

2. The Comparative & Superlative Degrees.

128. These degrees are regularly formed by the terminations *-or* and *-ost*, as: heard, heardor, heardost; smæl, smalor, smalost; hræd, hraðor, hraðost. It must however be observed that the termination *-or* of the comparative is, like the corresponding Icelandic *-ar*, used only adverbially; so that, when used as an adjective, the comparative has only one inflection, with the terminations *-re, -ra, -re*, whether the word stands definitely or indefinitely, as: (þæt) heardre, (se) heardra, (seó) heardre; (þæt) smælre, (se) smælra, (seó) smælre. The superlative, on the contrary, like the positive, and as in Icelandic, has both the indefinite and definite inflections, of which the former terminates in *-ost*, which is the case also when the word is used adverbially (like the Icelandic *-ast*). The definite has generally *-este, -esta, -este;* though we sometimes find the *o* retained (*-oste, -osta, -oste*), as: wuna þær þe leófost ys! *dwell where it is most pleasing to thee!* Here leófost is an adverb (Icel. ljúfast or kærast); þá hæfde hé þá

gyt ánne leófostne sunu *then had he yet one most beloved son:* here the adjective has the indefinite inflection (Icel. ljúfastan). Þes is mín leófesta sunu *this is my most beloved son:* here the adjective has the definite inflection (Icel. ljúfasti). Ðonne sceolon beón gesamnode ealle þá men, þe swiftoste hors habbað *then shall all the men be assembled who have swiftest (very swift) horses:* here swiftoste stands indefinitely in the plural; if it stood definitely, it would be þá swiftostan, and if adverbially, swiftost.

129. The following may serve as an example of the relation which the inflections, in all the three degrees, bear to one another:

	Positive.	*Comparative.*	*Superlative.*
indef.	swið *strong,*	(þæt) swiðre	swiðost
def.	þæt swiðe *the strong,*		þæt swiðeste (oste)
adverb.	swiðe *strongly, valde.*	swiðor	swiðost.

130. Some change the vowel, in forming the degrees of comparison; others have other irregularities, the most important of which are the following:

(*See the annexed table.*)

lang (lange)	lengre (leng)	lengest	Þæt lengste	*long,*
strang (stranglice)	strengre (strangor)	strengest	— strengste	*strong,*
eald	yldre	yldest	— yldeste	*old,*
geong	gyngre	gyngest	— gyngste	*young,*
sceort (sceortlice)	scyrtre	scyrtest	— scyrteste	*short,*
mycel (mycle)	máre (má)	mæst	— mæste	*great,*
lýtel	læsse (læs)	læst	— læste	*little,*
gód (wel)	betere (bet)	betst (betest)	— betste	*good,*
yfel (yfele)	wyrse (wyrs)	wyrst (wyrrest)	— wyrreste	*bad, evil,*
eáð (eáðe)	eáðre éðre (éð)	eáðost	. . .	*easy,*
heah	hyrre	hyhst (hehst)	— hyhste	*high,*
neah	nearre (near, nyr)	nyhst (nehst)	— nyhste	*near,*
(feor)	fyrre (fyr)	fyrrest	. . .	*far,*
(ǽr)	ǽrre (ærer ǽror)	ǽrest (-ost)	— ǽreste	*before, ere,*
(æfter)	æftre or æftere	æftermest	— æftermeste	*after,*
Þæt forme (forð)	furðre (furðor)	fyrmest	— fyrmeste	*first,*
læt (late)	lætre (lator)	latost / lætemest	— lætemeste	*slow,*
síð	síðre (síðor)	síðmest	— síðmeste	*late,*
norðeweard (norð)	(norðor)	norðmest (Oros. p. 21)	. . .	*north, northward,*
niðeweard (niðer)	niðere (niðror)	niðemest	— niðemeste	*under, nether,*
ufeweard (up)	ufere (ufor)	yfemest	— yfemeste	*upper, upward,*
úteweard (út)	útre (útor)	ýtemest	— ýtemeste	*out, outward,*
inneweard (inn)	innere (innor)	innemest	— innemeste	*in, inward,*
midd / middeweard	. . . . .	midmest	— midmeste	*mid.*

Sæmre *worse, inferior*, seems to be defective in the pos. & superl.

131. Those of the 1st Declension, which change the vowel in the comparative and superlative, never have *-or, -ost*, but only *-re, -est*, even when used adverbially, but most of the others admit those terminations, and even often retain the vowel *o*, when they stand definitely as adjectives, in the superlative degree, as: ríc *rich*, rícor, rícost, þá rícostan; thus also all in *-lic*.

132. Adjectives in *-weard* do not strictly belong to this place, but as they serve to supply the positive degree, to many words which are without it, and have neither comparative nor superlative themselves, it is not without reason that a place is assigned them in the table.

133. The practice of forming the superlative by -mest (from mæst) is preserved in many English words, as: *utmost* &c. In Icelandic mest is never added, but sometimes, in the adverbial comparative, meir, as: nærmeir, fjærmeir, síðarmeir &c.

134. The words in the table between brackets are adverbs, whose formation I was willing to add, as some of them occur often, and seem to serve as the foundation for the forms of the adjectives.

135. Instead of *-or* we sometimes find *-ur*, or (after the Icelandic) *-ar*; and, instead of *-ost, -ust* and *ast*; for *este* is also found, in the doubtful orthography of the Anglo-Saxons, *-iste* or *-yste*, but these anomalies are of rare occurence.

Of Pronouns.

136. This part of speech in Anglo-Saxon, as in other languages, has some considerable peculiarities of inflection.

137. The Personal Pronouns are:

	1st Person.	2nd Person.	3d Person.		
			Neut.	*Masc.*	*Fem.*
Sing. N.	ic	þú	hit	he	heó
A.	me (meh, mec)	þe (þeh, þec)	hit	hine	hí
D.	me	þe	him		hire, hyre
G.	mín	þín	his		hire, hyre

	Dual.	*Plur.*	*Dual.*	*Plur.*	*Plur.*
N.	wit	we	git	ge	hí (híg)
A.	unc	us	inc	eow	hí (híg)
D.	unc	us	inc	eow	him (heom)
G.	uncer	úre (user)	incer	eower	hira (heora)

In Joh. 18, 17. occurs nic for ne ic.

138. The forms meh and þeh seldom occur, and are thought to be Dano-Saxon; they ought perhaps, like the Icelandic mik, þik (Germ. *mich, dich*), to be used only in the accusative; but, as the ancient forms, me, þe, are also used as datives, it was natural that these, in like manner, should be employed in both cases.

139. For the accusative plural we find likewise two other forms in poetry, namely: usih (usic), and eowih (eowic); also in the 2nd pers. dual incit, which last is given by Lye as the dual nominative, but that it is an accusative, is evident from the very example he cites: Cædm. 62, 2; restað incit *rest yourselves*, for restan is a reflective verb, when used of persons, like *hvile sig* in Danish.

These forms, as well as user for úre are assigned, evidently with injustice, to the Dano-Saxon dialect, though no traces of them are to be found in the Scandinavian tongues, excepting the possessive ossir *our*, plur., but which is only a rare poetical form in Old-Icelandic, and belongs more strictly to the Teutonic languages (Germ. *unser*, Mœsog. *unsara*); it is also more analogous to the other forms of the genitive of these pronouns than úre, which might rather seem derived from the Scandinavian vor.

140. That his is the genitive of hit, is evident from the following; word gefylð his ágene getácnunge *the verb filleth* (*completes*) *its own signification*, Ælf. Gram. 5.

141. The Anglo-Saxon, like the modern English, has no reflective pronoun of the 3d person, but uses the personal pronoun in its stead, as: þæt folc hit reste *the folk rested itself;* þá þeowas stódon æt þám glédon and wyrmdon híg, *the servants stood by the fire, and warmed themselves.* If it be required to determine the reflective signification of any of the three persons more specifically, sylf (self, seolf) *self*, is added, which is declined like an adj., both indefinitely, as:

sittan láete ic hine	*him I would place*
wið me sylfne.	*beside myself.*

and definitely, as: Se sylfa cwellere *the hangman himself.*

Sylf is usually added to the pers. pron. in the same case and gender, as: ic sylf hit eom *it is I myself*, Luke 24, 39; ic swerige þurh me sylfne *I swear by myself*, Gen. 22, 16; fram me sylfum *of myself*, Joh. 5, 30; we sylfe gehýrdon *we have heard* (*him*) *ourselves*, Ib. 4, 42. Likewise þú sylf, Luke 6, 42; þe sylfne, Ib. 12, 31; ge sylfe, Joh. 3, 28; eow sylfe, Mark 13, 9; he sylf, Cædm. 14, 9; hine sylfne, Mark 15, 31. &c. Sometimes however the dative of the personal pronoun is prefixed to the nominative of sylf, as: ic com me-sylf tó eow *I came myself* (*of my own accord*) *to you*, Ælf. N. T. p. 36; ǽr þú þe-self hit me gerehtest *before thou thyself didst explain it to me*, Boet. 5, 1; and þá circlican þeawas him-sylf þær getǽhte *and there himself taught the ecclesiastical rites*, Ælf. N. T. p. 33. In the definite form, it has also the signification of *the same*, like the Ger-

man *dasselbe*, as: on ðá sylfan tíd, *at the same time;* Dóð ge him þæt sylfe *Do ye the same to them.*

142. The Possessive Pronouns are formed from the genitives of the two first persons, by declining them as indefinite-adjectives. They are mín, þín, uncer, úre, incer, eower. Those in *-er* are often contracted, when the syllable of inflection begins with a vowel; úre is then considered as if it had no *e*, and becomes úrum, úres &c.; it moreover receives no additional *-re* in the fem. so that in all cases of the fem. sing. it remains unchanged.

143. For úre we also find among the poets user (usser), which, when the regular termination begins with a vowel, or with *r*, is declined irregularly thus:

		Neut.	*Masc.*	*Fem.*
Sing.	N.	user	user	user
	A.	user	userne	usse
	D.	ussum		usse
	G.	usses		usse
Plur.	N. & A.	usse (user)		
	D.	ussum		
	G.	ussa.		

144. The third person has no exclusive possessive pronoun; we find only the genitive of the personal unchanged, his, hire, hira, answering to the Engl. *its, his, hers, theirs* (*ejus, eorum, earum, suus*), hit, he, heó being both personal and reflective.

If it be requisite to determine the idea of *reflection* more precisely in his, hire, hira, then the gen. of sylf, or the word ágen *own*, must be added, which is regularly declined as an adjective, but only indefinitely, and may be considered as a possessive to sylf, as: tó his ágenre þearfe *to his own need.*

145. Sín is also sometimes used by the poets as

a reflective possessive of the 3d person, which is said to be a Scandinavian idiom, but which, with equal probability, may be considered as an obsolete Germanism, the word being used equally in the Teutonic & the Scandinavian tongues, and, in A. S., is so old that we find it in Cædmon's paraphrase: it must however be observed that it does not, like the German, answer to *his*, in the sense of *ejus*, but only in the sense of *suus*.

146. The Demonstrative Pronouns are þæt, se, seó (*id, is, ea*), which is also used for the article, and þis, þes, þeós (*hoc, hic, hæc*): They are thus declined:

		Neut.	*Masc.*	*Fem.*	*Neut.*	*Masc.*	*Fem.*
Sing.	N.	þæt	se	seó	þis	þes	þeós
	A.	þæt	þone	þá	þis	þisne	þás
	Abl.	þý	þére		þise		þisse
	D.	þám	þére		þisum		þisse
	G.	þæs	þére		þises		þisse
Plur.	N. & A.		þá			þás	
	Abl. & D.		þám			þisum	
	G.		þára			þissa	

147. Instead of þone, we often find þæne, and for þám, in both numbers, þǽm, also þǽra for þára. Seó is also found (like the Old-Icelandic sjá), in the masc., instead of se; but to give þeó, as a nominative of the feminine, is an error either in the writing or rather in the reading, where there has stood seó *is, ea*, or heó *she*, or þe *who, that;* it however perfectly corresponds to the Frisic thjú. We find also þan, þon, in the neuter, in some adverbial expressions instead of þám. þý seems justly to be received as a proper *ablativus instrumenti*, as it occurs so often in this character, even in the masc. gender, as: mid þý áþe *with that oath;* Inæ Leg. 58. and, in the same place, in the dative, on þǽm áþe *in that oath.* Ib.

148. From þis (or þys) we find, in both numbers, þissum for þisum, and þisses for þises. So likewise þissere for þisse, and þissera for þissa, and in plur. þáes for þás. From which afterwards, with a distinction in signification, *these* and *those.*

149. The indeclinable þe is often used instead of þæt, se, seó, in all cases, but especially with a relative signification, and, in later times, as an article. Hence the English article *the.* It is sometimes compounded with þæt, and becomes þætte, contr. for þæt þe *that which*, or *that* conjunction (Germ. *dass*); in like manner se-þe *he who*, is considered as one word, as: ic wát þætte eall þæt ic her sprece is wið þínum willan, *I know that all which I here say is against thy will*; forþám þe se-þe hine forþencþ, se biþ ormód, *for he who despairs of himself is mad.*

150. þyllic for þýlíc (Icel. þvílíkr) *such*, is compounded of þý and líc, and declined as an indefinite adjective. þyslic or þislic, of the same signification, is, without doubt, of later origin, from the Danish *deslige.*

151. Ylc (ilc) *same*, is declined as a regular adjective, especially when used definitely (þæt ylce, se ylca &c.)

152. From ylc is perhaps formed swylc (for swá-ylc) *such*, which has the indefinite declension: it occurs in the ablative, in this phrase: mid swylce hrægle he in-eóde, mid swylce gange he út, *with such garment as he came in with, with such go he out.* Leg. Ælf. pref. §. 11.

153. The demonstrative pronoun þæt, se, seó is also used relatively, like the English *that*, and is, in general, repeated in the sentence, so that in the first clause it stands as a demonstrative, and in the next as

a relative [1]), as: hátan þæt sælþa þæt náne ne beóð *to call those blessings which are none*; se man se þæt swifte hors hafað *the man who has the swift* (*swiftest*) *horse.*

154. In order to vary the sentence, they often used þe in the second place, as the more proper relative, as: þæt micele geteld þe Móises worhte *the large tent that Moses made*; sý gebletsod se þe com on drihtnes naman *blessed be he who came in the name of the Lord.* þe is also repeated, thus: þe þe on me belýfð *he who believeth in me*; also swylc, yet so that, in the second place, it is changed to the adverb swylce (*so as, as if, qualiter, quasi*), as: gif ic hæfde swylcne anweald swylce se ælmihtega God hæfð *if I had such power as the Almighty God hath*; Ælc þing ongitan swylc, swylce hit is *to understand each thing so as it is.*

155. The demonstrative adverbs swá and þær are repeated in a similar manner, as: Hú clipode Abeles blód tó Gode, buton swá swá ælces mannes misdæda wregaþ hine tó Gode butan wordum? *How did Abel's blood cry to God, but so* (*otherwise than*) *as each man's misdeeds accuse him to God, without words?*; He spræc to him eallon þrim swá swá tó ánum, *He spake to them all three so as to one*; þær þær *there where.* When combined with a pronoun swá only is repeated, as the adverbial part of the phrase, as in swá-hwilc swá *which* (*one*) *soever that*; swá-hwæðer swá *which one soever, of two, that*: also swæðer swá or swæðer alone, the relative being not unfrequently omitted in this tongue. Thus

[1]) Hence, in modern English, the frequent use of *that* as a relative, instead of *which.*

also, in connexion with an adjective or an adverb; swá gelíc swá *as like as*; swá lange swá *as long as* &c.

156. The use of þæt, se, séó in A. S. seems analogous to that of the German *das, der, die,* which is, at the same time, article, demonstrative and relative: but none of the other words are, either in German, or any other tongue, to my knowledge, used so decidedly and frequently in these several ways as in A. S. In Danish and Icelandic nothing of the kind is to be found; but in Swedish *der* is used both for *there* and *where*, (*ibi* and *ubi*).

157. The Interrogative Pronouns are: hwæt, (hwá) *what, (who);* hwylc *which;* hwæðer *whether.* The former is used only in the singular, and is thus declined:

	Neut.	*Masc.*
N.	hwæt	hwá
A.	hwæt	hwone (hwæne)
Ab.	hwí	
D.	hwám (hwǽm)	
G.	hwæs	

It is never used in connexion with a substantive, and with an adjective it usually governs the genitive, as: hwæt yfeles? *what evil?* It also (like the Germ. *etwas, was,*) signifies *somewhat, a little,* as: hwæt lytles *a little.*

158. Hwylc (hwelc)? *which?* which corresponds to swylc, and hwæðer? *which of the two? whether?* follow the indefinite declension of adjectives. The adverb hwæðere signifies, *nevertheless, yet.* Hwylc or hwelc is also used indeterminately, like the Germ. *Jemand,* as: butan heora hwelc eft to rihtre bóte gecyrre *unless some of them turn again to right repentance.*

159. Hú is the English *how,* in its significations both of *quam* and *quomodo.* Swá is used before adjectives to give them a definite sense, as: hú mycel?

how great?; hú lange? *how long?*; swá mycel *so great*; swá lange *so long*; hú mæg man *quomodo possit homo.*

160. But for the purpose of making a whole proposition interrogative, hwæðer is used, in the neuter, like the Icel. hvârt (Lat. *utrum*, Gr. *πότερον*), as: hwæðer ge nú sécan gold on treowum? *seek ye now (then) gold on trees?*; hwæðer (or hwær) þú durre gilpan? *dost thou dare to vaunt?* Its proper use is however in questions consisting of two members, whether dependent or independent of each other; in which case, oþðe ne or þe ne corresponds to it, in the second member (like the Gr. *ποτέρον — ἤ*; Icel. hvârt — eða), as: Ic wille nú faran tó and geseón, hwæðer híg gefyllað mid weorce þone hreám, þe me tó-com, oþðe hit swá nys, þæt ic wite, *I will now go thither, and see whether they fulfil indeed the cry that came to me or (whether) it be not so, that I may know*; sceawa hwæðer hit síg þínes suna, þe ne síg! *see whether it be thy son's or be not!*

It is to be observed that, in dependent propositions, hwæðer governs the verb in the subjunctive. The other interrogative expressions; viz. cwyst þú? *sayest thou?*; wénst þú? *thinkst thou?* resemble the *num* or *an* of the Latins, and, like them, are to be considered as mere interrogative particles.

161. The Indefinite Pronouns are, not without reason, called also indefinite numerals: they are the following: æghwæt (-hwá), æghwylc, æghwæðer or gehwæt (-hwá), gehwylc, gehwæðer, answering to our *whatever, whoever, whichever* (of two). To this class belong also the above noticed, swáhwæt (swá), swáhwylc, swáhwæðer (swá) *whatsoever, whosoever (that)*; which are all declined according to the

last word in the compound, the nature of which has been already explained.

162. ælc *each, every*; eall *all*; genóh *enough*, follow the indefinite declension of adjectives, as: on ælcere tíde *at each time*; ealra betst *best of all.*

163. Sum *some,* manig (mænig) *many*; án *one, a;* ænig *any*; nán *none,* nænig *none whatever*; ænlép, ænlýpig *single, lonely,* also follow the indefinite declension. Sum is often found combined with the genitive plural of the cardinal numbers, and signifies *about, some,* as: hundseofontigra sum *some (about) 70 men,* Gen. 46, 27. Sume ten geár *some ten years.* Mænig usually forms manega in the nom. & acc. plural.

164. Fela *much, many,* is indeclinable; but feawa *few* has in the dative feawum; both are also used as distributives with the genitive of the substantives.

165. Man *one* (Germ. *man,* Fr. *on*) is strictly a noun substantive, as is also wiht or wuht *a thing, creature,* but this last admits of two peculiar augments, which convert it into a sort of substantive pronoun, viz. awiht or awuht, contracted into awht, áht *aught*; also nánwiht, nánwuht, by contraction, náwht, náht *naught.* Hence perhaps is derived the negative *not,* as the German *nicht* is from *ne-wicht.*

166. We may here notice the word hwæthwegu (hwæthwega, or hwæthugu) *somewhat, a little,* also hwæt hweguninga, or hwæt hweganunges *idem*; but which are rather to be regarded as adverbs. Æthwega, and hwylchugu, and hugu alone, are found also with the same signification.

167. Oðer, like the Icelandic annar, signifies both *alius* and *secundus,* but *alter* (*one of two*) has its appropriate word, awðer (áðer), formed like awht; and *neuter* (*neither*), has nawðer or náðor,

like nawht. These, as well as ægðer *either, each of two*, are declined according to the indefinite form of adjectives of the 2nd Decl. Ægðer is very often used as an adverb, in the signification of hwæðer: ægðer ge — ge *as well — as.*

168. Oðer, as in Icelandic, is also declined after the indefinite form, even when preceded by the article, as: þæs oðres of *the other.* The fem. sing. does not admit the insertion of *r*, but forms the abl. dat. & gen. like the acc. oðre. The plur. has sometimes in the neuter oðru or oðra, as: oþru leáf *other* (*fresh*) *leaves*, Boet. 4.

169. The definite Numerals are the following, viz.

	Cardinal Numbers.	*Ordinal Numbers.*
1	Án	Þæt forme, se forma, seó forme
2	Twá, twégen, twá	Þæt, se, seó oðer
3	Þreó, þrý, þreó	Þæt þrydde, se þrydda, seó þrydde
4	Feower	Feórðe, a, e
5	Fif (fife)	Fifte, a, e
6	Six	Sixte, a, e
7	Seofon (syfon)	Seofoðe, a, e
8	Eahta	Eahtoðe
9	Nigon (nygon)	Nigoðe
10	Tyn (ten)	Teoðe
11	Endlufon (endleofan)	Endlyfte
12	Twelf	Twelfte
13	Þreottyne	Þrytteoðe
14	Feowertyne	Feowerteoðe
15	Fiftyne	Fifteoðe
16	Sixtyne	Sixteoðe
17	Seofontyne	Seofonteoðe
18	Eahtatyne	Eahtateoðe
19	Nigontyne	Nigonteoðe
20	Twentig	Twentugoðe
30	Þrittig	Þrittigoðe
40	Feowertig	Feowertigoðe
50	Fiftig	Fiftigoðe
60	Sixtig	Sixtigoðe

	Cardinal Numbers.	*Ordinal Numbers.*
70	Hund-seofontig	Hund-seofontigoðe
80	Hund-eahtatig	Hund-eahtatigoðe
90	Hund-nigontig	Hund-nigontigoðe
100	Hund (Hund-teontig)	Hund-teontigoðe.
110	(Hund-endlufontig)	(Hund-endlufontigoðe)
120	Hund-twelftig	(Hund-twelftigoðe).
1000	Þúsend.	

170. The Cardinal Numbers. With respect to their inflection, which is what chiefly concerns us here, it is to be observed, that án is declined like a regular adjective; in the acc. masc. sing. however we often find ænne instead of ánne, also the negative nænne instead of nánne. When it stands definitely, áne, ána, áne, it signifies *alone* (*solus*).

171. Twá and þreó are thus declined:

	Neut.	*Masc.*	*Fem.*	*Neut.*	*Masc.*	*Fem.*
N. & A.	twá	twégen	twá	þreó	þrý	þreó
Abl. & Dat.	twám (twæm)			þrym		
G.	twegra (twega)			þreóra		

Bá, bégen, bá *both*, is also declined like twá, and forms bám, begra. Instead of the neuter twá they said also tú, as: þá wæs ymb tú hund wintra *then it was about two hundred years;* and instead of bá alone, we sometimes find bátwá or butu, (butwu, buta).

172. Feower retains feower in the dative, as: on feower dagum *in four days*, Oros. p. 22, but, in the genitive, it forms feowera.

Fíf and six are sometimes found in the genitive with *a*, án þissa fífa *one of these five*, Boet. 33, 3; syxa sum *some six*, Oros. p. 23.

From seofon we find a genitive seofona, and also another nominative seofone, when used absolutely, as: ealle seofone *all seven*.

173. Eahta, nigon, éndlufon are, as far as I have observed, indeclinable, as are also the compounds in *-tyne*. From tyn we find also nom. & acc. tyne and abl. & dat. tynum, used absolutely.

174. Twelf, when used absolutely, has twelfe in nom. it has also regularly twelfum and twelfa, in dat. & gen. as: án of þám twelfum, án þára twelfa *one of the twelve;* but, when the subst. follows, it remains unchanged, as: mid hys twelf leorningcnihtum *with his twelve disciples;* þára twelf apostola naman *the names of the twelve apostles.*

175. Twentig, and the other tens in *-tig* are declinable, yet without any variation of gender, *-tig, -tigum, -tigra.* In the nominative and accusative, these tens are used both as nouns governing a genitive, and as adjectives agreeing in case with the substantive; bnt, in the dat. and gen., they appear to be used as adjectives only, as: twentig geára *twenty years;* þryttig scillingas (and scillinga) *thirty shillings;* twentigum wintrum, þrittigum þúsendum, hundteontigra manna.

176. The word hund, which is placed before the tens after sixtig, answers to the Mœsog. affixed particle *tehund,* or *hund,* and to the Gr. *-κοντα,* Lat. *-ginta.* It is sometimes omitted when the subst. hund *an hundred* precedes, as: and scipa án hund and éahtatig *and of ships one hundred and eighty.*

177. Hundred and þúsend are declined like neuters of the 3d Decl., and hund like those of the 2nd, but this last seldom occurs, except in the nom. & acc.

178. When the units are combined with the tens, they are placed first, with and, as: án and twentig 21; six and fiftig 56 &c., but after the word hundred, the smaller number is last, and the substantive

repeated, for if the smaller number were set first, it would denote a multiplication, as: án hund wintra and þrittig wintra 130 *years;* hundteontig wintra and seofon and XL wintra 147 *years;* feower hund wintra and þrittig wintra 430 *years;* þreó hund manna and eahtatyne men 318 *men.* Instead of twá hund, we find also tú hund. The others are simply thus; þreó hund, fíf hund, twá þúsendo &c.

179. The Ordinal Numbers, with the exception of oðer, follow the definite declension of adjectives. Oðer, like the Icelandic annar, has always the indefinite form, whether with, or without, the article.

180. The termination from twelfte to twentugoðe, viz. *-teoðe,* seems sometimes, at least by Lye and other Grammarians, to be confounded with that which is used from twentugoðe onward, namely *-tigoðe,* for þreotteogoðe, feowerteogoðe &c. cannot well be other than a variation of þrittigoðe, feowertigoðe &c., although given as *thirteenth, fourteenth* &c. Sometimes the places themselves quoted by Lye exhibit the correct form only, for instance; all those quoted under feowerteogeð, exhibit only feowerteoðe; but in other places, where this doubtful termination may really be found, I am inclined to regard it as an error, crept in, sometimes in transcribing the Roman numerals verbally, and sometimes from other causes; since such an ambiguity seems too absurd to be tolerated in any tongue: I have therefore given only the unequivocal forms.

181. From hund, hundred, þúsend no ordinals are formed, they being all nouns substantive.

182. When units are added to the tens, they are either set first with and, as cardinal, or last, as ordinal numbers, Ex. án and twentugoðe *twenty-first;* fíf and twentugoðe *twenty-fifth;* or þý twentigðan dæge and þý feórþan Septembris *the 24th Sept.*

183. Healf *half* follows the indefinite declension of adjectives, and, as in German &c., is placed after the ordinal, which it diminishes *by half*, as: oþer healf hund biscopa 150 *Bishops;* þrydde healf *two and a half.*

184. From the numerals are formed other numerical expressions, viz. Multiplicatives, ending in feald *fold,* and declinable as adjectives, as: ánfeald *single;* twifeald *double, twofold;* þrýfeald, feowerfeald, hundseofontigfeald; manigfeald *manifold.* From these again are formed, 1) adverbs in *-lice*, as twifealdlice *doubly:* 2) nouns in *-nes*, as twifealdnes *duplicitas:* 3) verbs, by changing *-feald,* into *-fyldan,* as: twifyldan *to double.*

185. Sið *a journey, time*, is, in the abl. sing. (siðe), added to the ordinal numbers, like the English *time,* as þriddan siðe *the third time;* sume siðe *a certain time.* In the abl. plur. (siðum, siðon, siðan), it is added to the cardinal numbers, in the same signification, as: feower siðon, fíf siðon, eahta siðon, hundseofontig siðon &c. The three first numbers have however a distinct form to express the same idea, viz. ǽne *once;* twywa (tuwa) *twice;* þriwa *thrice.*

186. The Distributives are expressed by repeating the cardinal numbers, as: seofon and seofon *septena,* fíf and fíf &c.

187. For Numerical Signs, the Anglo-Saxons used the capitals I, V, X, L, C, D, M, in the same manner as the Romans.

Of Verbs.

188. This part of speech, as in the other Teutonic languages, has no passive inflection, which must therefore be supplied by the help of auxiliaries. It has the usual modes, viz. the indicative, the subjunctive, the imperative, and the infinitive, also a gerund and two participles.

189. As in all the other Gothic tongues, there are in A. S. two orders of verbs, corresponding to the two orders of nouns-substantive; viz. the simple, and the complex. In the simple, the imperfect consists of more than one syllable, and ends in *de* or *te*, the participle passive in *d* or *t*: in the complex order, the imperfect is a monosyllable, with a change of vowel, and the part. pass. ends in *en* or *n*.

190. According to the nature of the imperfect, the first order is divided into three classes, forming together one conjugation.

The second order contains two conjugations, each consisting of three classes.

191. The first order may be considered as containing pure or open verbs, answering to the Greek in *αω*, *εω* and *οω*, also to the Latin regulars in *dre, ére, ire.* though their vowel is not so manifest in the Gothic tongues as in the Phrygian: in Mœsogothic however it is much more apparent than in A. S., yet in the latter, it is easy to distinguish their mutual difference, some forming the imperf. in *-ode*, as: sceawian *to look*, sceawode, others in *-de* or *-te* only, as: hǽlan *to heal*, hǽlde; métan *to meet*, métte, and others again in *-de* or *-te*, with a change of vowel in the preceding syllable, as: tellan *to count, tell*, tealde; þeccan *to cover, thatch*, þeahte. It is easy to perceive that the

difference between the endings *de* and *te* is not essential, but depends solely on the hardness or softness of the preceding consonant, as in Icelandic: but the other difference is essential, and of such a nature as to prescribe the subdivision of these verbs into three classes, answering precisely to the three Icelandic (*see the Swedish Edit. of of my Icel. Gram.*) as well as to the Mœsogothic, in Zahn; so that the 1st in A. S. is the 3d in Zahn, (spillon), the 2nd corresponds to his 1st (haban), and the 3d to his 2nd (sokjan).

192. The Second Order contains all the impure, or close, verbs. Here it is not the characteristic letter, but the vowel of the first syllable, that forms the ground of the subdivision in the Gothic tongues, which in this feature differ widely from the Phrygian languages [1]); for instance, sígan *to fall, sink,* has in the imperf. sáh, plur. sigon, but fleógan *to fly* has fleáh, pl. flugon, though the characteristic (*g*) is the same in both. Again, bindan *to bind* has band, bundon, but standan *to stand* has stód, stódon, though with the same characteristic (*nd*); whereas wrítan *to write* forms wrát, writon, and arísan *to arise*, arás, arison, like sígan, though with different characteristics (*t, s* and *g*); because the vowel of the chief syllable is the same in all (*i*). It is not requisite that the vowel be exactly the same, for instance; lúcan *to shut,* imp. leác, pl. lucon, p. p. locen, and leógan *to lie* (*mentiri*), imp. leág, lugon, p. p. logen are conjugated precisely alike, although they have different vowels (*i* and *eó*); they are therefore not classed exclusively according to the vowel of the 1st person, or

[1]) In Latin the close or impure, as well as the open or pure verbs, are inflected indiscriminately according to their characteristic: thus *lædo,* resembles *ludo,* and *lingo, jungo.*

of the infinitive, which, in this order, is always the same, but more especially according to that which they receive, through the change of vowel, in the imperfect, and participle passive.

193. The vowel, which this order of verbs receives in the imperfect singular, though, in many cases, preserved in the plural of the imperfect, and in the imperfect subjunctive, yet often undergoes a change in the 2nd pers. sing. and in the whole plur. of the imperfect, also in the imp. subj. This mutability of the vowel of the imperfect renders it expedient to subdivide the order into two conjugations, each containing three classes, according to the changes suffered by the vowel, viz.

The Second Conjugation has in the imperfect indicative and subjunctive of the

1st Class *æ*, as: ic trede, imperfect ic træd;
2d Class *e*, as: ic léte, imperfect ic let;
3d Class *ó*, as: ic grafe, imperfect ic gróf.

The Third Conjugation has in the 1st and 3d pers. sing., imp. of the

1st Class *a*, which in the 2nd pers. sing., in the plur., and in the imp. subj. is changed into *u*, as: ic binde, imp. ic band, 2nd pers. þú bunde, pl. bundon; subj. bunde.

2nd Class *á*, which, in the above forms, is changed into *i*, as: ic bíte, imp. ic bát, 2nd pers. þú bite, pl. biton, subj. bite.

3d Class *eá*, which in the same forms is changed into *u*, as: ic beóde, imp. ic beád, þú bude &c.

194. It is evident that these two conjugations correspond as accurately as the first to the Icelandic, the Frisic, the Mœsogothic in Zahn, and even to the German classes, considered by Adelung as irregular; although the distribution and order of the classes, in these authors, disagree a little from the

sceal and mót in the infinitive, which is else like the plur. of the present, only with a difference of termination, as: cunnan, unnan, magan, ágan &c. Most of them seem also to want the part. pass.; can has cuð, gecuð; an or gean, geunnen: áh, ágen, and wát witen, Luke 12, 2., but these are rather to be considered as adjectives.

222. From witan we find also, in the imperfect, wisse (Icel. vissi); the infinitive is witan, tó witanne; witende, Gen. 3, 5. The imperative wite is in use, pl. witað, (wite ge). We also find nytende (or nitende) *not knowing*, Num. 22, 34.

Second Order.

General Remarks.

223. The Second Order changes the vowel of the 2nd and 3d pers. sing. pres., as in German, and shortens the terminations into *-st* and *-ð*, but never in the 1st, as in Icelandic: we must therefore seek the primitive form in the 1st person, as:

	tere	tyrst	tyrð	(*tear*)
Lat.	*tero*	*teris*	*terit.*	

In these persons, long *a* is changed into *æ;* short *a* into *e* (or *y*); *e* as well as short *ea* and *u* into *y* (or *i tenue*); *ú* or *eó* into ý (or *hard i*); *ó* into *é*. The terminations *est, eð*, are also to be found without a change of vowel, as: ic stande, þú stenst, or standest, he stent, or standeð, which is probably a remnant of the various primitive dialects.

224. With respect to the characteristic letters, *d*, ð, *t*, *s*, the same rules are valid here, which are given for the 2nd Class of the 1st Order (207. 209), as: ic ete, þú ytst, he yt; ic ríde, he rít, rídeð; ic cwe-

ðe, þú cwyst, he cwyð; ic ceóse, þú cýst, he cýst.

225. In the imperfect, the 2nd person singular ends in *e*, and the chief syllable has the same vowel as the plural, and imp. subj., as: ic fand, þú funde, ic æt, þú æte &c. Sometimes *-st* is added, as: fundest, but that is rare and incorrect.

226. The imperative ends, as in the 1st Conj. 2nd & 3d Classes, in the characteristic, or last consonant, except, when this is double, and answers to the Icelandic form with a single consonant and *j*, for, in that case, the imperative terminates in the single consonant, followed by *e*, as: gyfan *to give*, imper. gyf; but sittan *to sit*, (Icel. sitja), imper. site; hebban *to lift, raise* (Icel. hefja), imper. hefe: but there seems to be no change of vowel here, as in German, although it takes place in the present, as: cum *come*, he cymð; cweð *say*, he cwyð; sláp *sleep*, he slæpð: yet we find slýh *strike*, from sleán; and sýh *see*, from seón.

227. Monosyllables terminating in a vowel take an *h* after it, and those in *g* generally change the *g* into *h*, when it concludes the word, as is usual in similar cases, throughout the language, as: þweán (I. þvâ) *to wash*, imperf. þweáh, imperf. þwóh; leán (Icel. lá) *to reproach*, subj. pres. leáh, imperf. lóh, pl. lógon; stígan *to mount*, imperf. stáh; cf. dugan *to be good for*, pres. deáh &c. (218.)

Second Conjugation.

228. As paradigms of the three classes contained in this conjugation, we shall take etan *to eat*; lætan *to let*; faran *to go*.

		1st Class.	2nd Class.	3d Class.
		Indicative Mode.		
Pres.	Sing. 1.	ete	léte	fare
	2.	ytst	létst	færst
	3.	yt	lét	færð
	Plur. 1. 2. 3.	etað, & ete	léta, & léte	farað, & fare
Imp.	Sing. 1.	ét	let	fór
	2.	éte	lete	fóre
	3.	ét	let	fór
	Plur. 1. 2. 3.	éton	leton	fóron
		Subjunctive Mode.		
Pres.	Sing.	ete	léte	fare
	Plur.	eton	léton	faron
Imp.	Sing.	éte	lete	fóre
	Plur.	éton	leton	fóron
		Imperative Mode.		
Pres.	Sing.	et	lét	far
	Plur.	etað, & ete	létað, & léte	farað, & fare
		Infinitive Mode.		
Pres.		etan	létan	faran
Gerund		etanne	létanne	faranne
Part. act.		etende	létende	farende
Part. pass.		eten	léten	faren.

First Class.

229. The 1st Class contains those words that have for their vowel a long *e* or *i* (not *é* or *í*) before a single characteristic. In the Icelandic, and other Gothic tongues, they have a long *a* in the imperfect, for which the A. S. has æ, according to the laws of permutation, as:

1st p. pres.	*3d pers.*	*Imp. sing.*	*pl.*	*Part. pass.*	
sprece	sprich	spræc	-on	gesprecen	*speak,*
wrece	wrich	wræc	-on	wrecen	*revenge,*
trede	(trit)	træd	-on	treden	*tread,*
frete	frit	fræt	-on	freten	*fret,*
mete	(mit)	mæt	-on	meten	*measure,*
genese	(genist)	genæs	-on	genesen	*recover,*

lese	(list)	lés -on	lesen	*gather,*
bidde	bitt, Luke 11, 10.	béd -on	beden	*bid, beg,*
sitte	sitt	sæt -on	seten	*sit,*
licge	liŏ, Ælfr. Gr. 5.	læg- on	legen	*lie,*
ongite	ongit.	ongeat -on	ongiten	*understand,*
gife	gifŏ	geaf -on	gifen	*give,*
swefe	swefŏ	swæf -on	(swefen)	*sleep,*
bere	byrŏ	bær -on	boren	*bear,*
tere	tyrŏ	tær -on	toren	*tear,*
scere	scyrŏ	{scear -on / scær -on}	scoren	*shear,*
acwele	acwilŏ	acwæl -on	acwolen	*perish,*
forhele	forhilŏ	forhæl -on	forholen	*conceal,*
stele	stylŏ	stæl -on	stolen	*steal,*
nime	nimŏ	nam -on	numen	*take.*

230. Those with a double characteristic throw away one of them, and replace it with *e* in the imperative, as: bidde, bide; sitte, site; licge, lige (226).

231. The following are irregular, viz.

geseón *to see,* ic geseó, he gesýhŏ, geseáh, *pl.* gesawon, gesewen or gesegen, *pl.* gesene, *Imper.* geseóh or gesýh.

gefeón *to rejoice,* ic gefeó, gefeáh, gefagen or gefægen.

232. One word of this class changes ŏ (þ) into *d,* in several forms, but, in other respects, is conjugated regularly like etan, tredan &c., namely cweŏan *to say,* as:

Ind. pres. ic cweŏe, þú cwyst, he cwyŏ. *imp.* ic cwæ̆ŏ, þú cwæ̆de, he cwæ̆ŏ, *plur.* cwæ̆don. *Subj. pres.* cweŏe. *imp.* cwæ̆de. *Imper.* cweŏ, cweþaŏ or cweŏe ge, *p. p.* gecweden.

233. To this class belong also the auxiliaries wesan and beón *to be:*

Ind. pres.	1. eom	*Subj. pres.*	Sing.	sý (seó, sig)
	2. eart		Plur.	sýn
	3. is (ys)	*imp.*	Sing.	wæ̆re
Plur.	1. 2. 3. synd (syndon)		Plur.	wæ̆ron

imp. Sing. 1.	wǽs	*Imper. pres.* Sing. 2.	wes
2.	wǽre	Plur. 2.	wesað, wese
3.	wǽs	*Infinitive pres.*	wesan-ne
Plur. 1. 2. 3.	wǽron	*part. act.*	wesende
		part. pass.	(gewesen)
Ind. Sing. 1.	beó	*Subjunctive* Sing.	beó
2.	býst	Plur.	beón
3.	býð	*Imper.* Sing.	beó
Plur. 1, 2. 3.	beóð & beó	Plur.	beóð (beó)
		Infinitive	beón-ne
		part. act.	beónde.

Of the latter verb only the present tense occurs, which is often used as the future to eom; but, as it is evidently another verb, I have preferred giving it separately.

In several of these forms, particularly in the imperfect, the negative is contracted with the verb, as:

1. *P. pres.* neom (*also* ne eom)
3. *P. pres.* nis or nys
imp. ic nǽs — *Subj. imp.* nǽre
þú nǽre — pl. nǽron
he nǽs
pl. nǽron.

Second Class.

234. This Class contains a few words having short *e*, also a few having *eo*, evidently short, in the imperfect. There are some others receiving *eo*, but doubtful, having a single consonant for characteristic, so that they might be referred to the 3d class, and written with *eó* accented: I suppose, however, that even this *eo* is short, corresponding to the Scand. *ö* (Ex. see p. 21. l. 4, 6.).

ondrǽde	ondrǽt	ondred -on	ondrǽden	*dread,*
háte [1])	hǽt	het -on, Or. 2, 3.	háten	*command,*
slápe	slǽpð	slep -on	slápen	*sleep,*
hó	héhð	heng -on	hangen	*hang,*
onfó	onféhð	onfeng -on	onfangen	*receive,*
healde	hylt (or healt)	heold -on	healden	*hold,*
fealde	(fylt)	feold -on	gefealden	*fold,*

[1]) háte *am called,* has hátte, -on in imp.

wealde	wylt (wealdeð)	weold -on	gewealden	*govern,*
fealle	fylð (fealð)	feoll -on	gefeallen	*fall,*
wealle	wylð (wealleð)	weoll -on	geweallen	*boil,*
weaxe (2. wyxt)	wyxð	weox -on	weaxen	*grow,*
sceáde	- - -	sceod- on	gesceáden	*divide,*
gesceáte	gescýtt	gesceot- on	(gesceáten)	*fall to,*
beáte	beáteð	beot -on	beáten	*beat,*
blóte	blét	bleot -on	blóten	*sacrifice,*
hleápe	hlýpð	hleop -on	gehleápen	*leap,*
swápe	swæpð (swápeð)	sweop -on	(swápen)	*sweep,*
wépe	wépð	weop -on	(wépen)	*weep,*
bláwe	bláwð	bleow -on	bláwen	*blow,*
cnáwe	cnáwð	cneow -on	cnáwen	*know,*
cráwe	cráwð	creow -on	cráwen	*crow,*
sáwe	sáwð	seow -un	sáwen	*sow,*
heawe	heaweð	heow -un	heawen	*hew,*
flówe	flówð, Ex. 3, 8.	fleow -un, Joh. 19, 34.	- -	*flow,*
spówe	- - - -	speow -un	- - - -	*succeed,*
grówe	gréwð	greow -un	grówen	*grow,*
rówe	réwð	reow -un	rówen	*row.*

235. To the 1st pers. of hó and onfó an *h* is sometimes added, though the forms hóh, fóh are more justly 2nd pers. imperat. as: Joh. 19, 6. Fó occurs also without any prefix, and with other prefixes, as: misfó *fail, miss,* Boët. 2. The pres. pl. is: hóð, onfóð; the infinit. hón, onfón.

236. Sceáde is the Dutch and Germ. *scheide,* of which and the following there might be some doubt, as to the accentuation of the imperfect; but the English forms *slept, swept, wept,* speak for the short vowel, the *t,* no doubt, being added to counterbalance its shortness, that the word might not appear too abrupt. Thus instead of slep we also find slepte, Beda 2, 12. but, in the same place, regularly slepon in the plural, because the syllable added (*-on*) gave the word sufficient length and weight. Some of these words have indeed long *ó* in Icelandic, e. g. weox is in Icel. óx, hleop is hljóp, heow is hjó, but there have been some other old forms with a short vowel, perhaps öx, hlöp, hjögg, (Sw. lopp, högg, old Dan. hjog, plur. hjoggo), from which the plur. and the imperf. subj. are formed thus: uxu, hlupu, hjuggu, subj. yxi,

hlypi, hjyggi; to these I suppose the A. S. weox, hleop, heow have corresponded, just as in the preceding class the imperf. indic. in A. S. has the vowel corresponding to the imperf. subj. in Icelandic. For seow we also find sew, Mar. 4, 4; and similar forms of the other words, as: cnew, blew &c., the *e* pronounced as in *let, held,* the *w* as in *now, how,* may occasionally be met with (p. 3. l. 6; cf. p. 19, l. 23.) Hence, by a sort of inversion or permutation, changing the *e* to a consonant (*y*) and the *w* to a vowel (*u*), but preserving the old orthography, the modern English *blew, knew, hew, grew* &c. For speow we find speou, which *-ou* seems intended to denote the diphthongal sound in *our, now,* and consequently shows that *o*, in this situation, had the open sound, and is not to be accented. The Icelandic forms: seri *sowed*, greri *growed*, reri *rowed*, are more remote on account of the *r* inserted, but have all short *e* or *è*, sometimes *ö*, röri &c.; whereas the vowel can scarcely be shown to have been long or accented, in these cases, in any of the ancient Gothic tongues; but that it should have been long in the first instances, as Dr. Grimm has imagined, writing lêt, ondrêd, hêng, and in Frisic hêld, fîl, is a great mistake, refuted even by the modern English *let, held, fell,* Sw. *lät, höll, föll,* Germ. *king, fing* &c.

Third Class.

237. The 3d Class is tolerably regular, and not unlike the 1st and 2nd, as:

wace	wæcð	wóc	-on	wacen	*arise, waken,*
bace	bæcð	bóc	-on	bacen	*bake,*
wiðsace	wiðsæcð	wiðsóc	-on	wiðsacen	*deny,*
scace (or sceace)		scóc (sceóc)		(scacen)	*shake,*
drage	(drægð)	dróh	drógon	dragen	*draw,*
gnage	(gnægð)	gnóh	gnógon	gnagen	*gnaw,*
hlihhe	(hlihð)	hlóh	hlógon	- - - -	*laugh,*
sleá	slýhð	slóh	slógon	slegen, geslagen	*strike, slay,*
2d p. Imperat. slýh *or* sléh					
þweá	þwihð	þwóh	þwógon	þwegen	*wash,*
2d p. Imperat. þweáh *or* þwéh				aþwogen, Joh. 13, 12.	
leá	(lýhð)	lóh	lógon, Beow. p. 18.		*blame, tax,*
wade	(wæt)	wód	-on	wæden	*wade,*
hlade	(hlæt)	hlód	-on	hlæden	*load,*

grafe	(græfð)	gróf -on	grafen	*dig,*
scafe	scæfð	scóf -on	scafen	*shave,*
hebbe	hefð	hóf -on	hafen	*lift,*
steppe	stepð	stóp -on	- - - -	*step,*
scyppe	- - - -	scóp -on / sceóp -on	gesceapen	*create,*
wacse	- - - -	wócs -on	gewæscen	*wash,*
stande	stent	stód -on	gestanden	*stand,*
gale	(gælð)	gól -on	(galen)	*enchant,*
spane	spænð	spón -on / speón -on	asponen	*allure,*
cume	cymð	com -on	cumen	*come.*

238. Hébban, like biddan, sittan &c., answers to the Icelandic in *-ja* (hefja) and therefore adds an *e* for *i*, in the imperat. mode, hefe, bide, site: like lybban and others, it also changes its characteristic.

239. Care must be taken not to confound faran with féran, which corresponds to the Icel. færa, Dan. *føre, to convey*, but is often used in the sense of *to go, shift* (*place*). Its inflection is complete and regular, according to 1st Conj. 2nd Class.

240. Swerian *to swear* is irregular:

Indicat.		*Subjunct.*		*Infinit.*	
Pres.	ic swerige	*Pres.*	swerige	*Pres.*	swerian
	þú swerast		swerion	*Ger.*	swerigenne
	he swerað	*Imp.*	swóre	*Part. act.*	swerigende
	we &c. sweriað / swerige		swóron	*Part. pass.*	gesworen.
Imp.	swór-e (swerede)	*Imperat.*			
	swóron		swera, swere		
			sweriað / swerige		

Third Conjugation.

241. As paradigms of the three classes of this conjugation may serve byrnan *to burn, ardere*; wrítan *to write*; sceótan *to shoot*, which are thus inflected:

		1st Class.	2nd Class.	3d Class.
		Indicative Mode.		
Pres.	Sing. 1.	byrne	write	sceóte
	2.	byrnst	writst	scýtst
	3.	byrnð	writ	scýt
	Plur. 1. 2. 3.	byrnað & byrne	writað & write	sceótað & sceóte
Imp.	Sing. 1.	barn	wrát	sceát
	2.	burne	write	scute
	3.	barn	wrát	sceat
	Plur. 1. 2. 3.	burnon	writon	scuton
		Subjunctive Mode.		
Pres.	Sing.	byrne	write	sceóte
	Plur.	byrnon	writon	sceóton
Imp.	Sing.	burne	write	scute
	Plur.	burnon	writon	scuton
		Imperative Mode.		
Pres.	Sing.	byrn	writ	(sceót)
	Plur.	byrnað & byrne	writað & write	sceótað & sceóte
		Infinitive Mode.		
Pres.		byrnan	writan	sceótan
Gerund.		byrnanne	writanne	sceótanne
Pnrt. act.		byrnende	writende	sceótende
Part. pass.		burnen	writen	scoten.

First Class.

242. The 1st Class comprizes those words which have a short *i* (*y*) before the characteristics *rn*, *nn*, *ng*, *nc*, *nd*, *mb*, *mp*, a short *a* (*o*) in the imperfect, and *u* in the part. pass.: also those which have a short *e* or *eo* before the characteristics *ll*, *lg*, *lt*, *rp*, *rf*, *rg*, and the like; in the imp. *ea* (*æ*) short, and in the part. pass. *o*, as:

yrne	yrnð	arn.	urnon	urnen	*run,*
blinne	blinð	blan, blonn, Bed. 1, 14.	blunnon	blunnen	*cease,*
onginne	onginð	ongan	ongunnon	ongunnen	*begin,*
spinne	spinð	span	spunnon	spunnen	*spin,*
winne	winð	wan	wunnon	wunnen	*war,*
frine	frinð	fran	frunon	gefrunen	*ask,*
fregne	---	frægn (fræng)	frugnon	gefrugnen	*ask,*
singe	singð	sang	sungon	asungen	*sing,*

ge	swingð	swang	swungon	swungen	*scourge, beat,*
ıge	springð	sprang	sprungon	sprungen	*spring,*
nge	-stingð	-stang	-stungon	-stungen	*sting, stab,*
ıge	wringð	wrang	wrungon	wrungen	*wring,*
ge	þringð	þrang	þrungon	geþrungen	*throng,*
ce	drincð	dranc	druncon	druncen	*drink,*
ace	besincð	-sanc	-suncon	besuncen	*sink,*
:rince	-scrincð	-scranc	-scruncon	-scruncen	*shrink, wither,*
:e	stincð	stanc	stuncon	stuncen	*stink,*
ıce	swincð	swanc	swuncon	swuncen	*toil,*
e	bint	band	bundon	bunden	*bind,*
e	fint	fand	fundon	funden	*find,*
de	grint	grand	grundon	grunden	*grind,*
ıde	(swint)	swand	swundon	swunden	*vanish,*
le	wint	wand	wundon	wunden	*wind,*
ame	swimð	swamm	swummon	- - - -	*swim,*
ıbe	- - -	clomm,	Or. 115.	clumben	*climb,*
.mpe)	gelimpð	gelamp	-lumpon	-lumpen	*happen,*
le	(swilð)	sweoll	swullon	swollen	*swell,*
e	bylgð	bealh	bulgon	bolgen	*am wroth,*
ge	swylgð	swealh	swulgon	swolgen	*swallow,*
:e	(mylt)	mealt	multon	molten	*melt,*
te	swylt	swealt	swulton	swolten	*die,*
e	gylt	geald	guldon	golden	*pay,*
e	hylpð	healp	hulpon	holpen	*help,*
e	gylpð	gealp	gulpon	golpen	*boast,*
;	dylfð	dealf	dulfon	dolfen	*delve,*
ne	myrnð	mearn	murnon	mornen	*mourn,*
ne	spyrnð	spearn	spurnon	spornen	*spurn,*
reorce	geswyrcð	-swearc	-swurcon	-sworcen	*deficio,*
ge	byrgð	bearh	burgon	borgen	*save,*
rpe	wyrpð	wearp	wurpon	worpen	*throw,*
fe	(cyrfð)	cearf	curfon	acorfen	*cut,*
:orfe	gedyrfð	(gedærf)	gedurfon	gedorfen	*suffer,*
rfe	styrfð	stærf	sturfon	storfen	*die,*
orfe	hwyrfð	hwearf	hwurfon	hworfen	*return,*
te	byrst	bærst	burston	borsten	*burst,*
ce	þyrscð	þærsc	þurscon	þorscen	*thresh,*
le	brit	bræd	brudon	broden	*braid,*
;de	- - -	brægd	brugdon	brogden	
.te	fyht	fealt	fuhton	fohten	*fight.*

243. The imperfects in *æ* for *ea* are perhaps mere variations of later times, when the pronunciation became vitiated. We also find **öngon, bond, song, gelomp** &c., for **ongan, band** &c.

244. The last examples on the list exhibit a great variety of form in the infinitive, and 1st person present: it appears however that the vowel *e* prevails when *rs* follows, but *eo* when *r* with a mute comes after: we also find **wurpan** for **weorpan** &c. (p. 3, l. 11.)

245. We may also, in this place, notice the word **weorðan** *to become* (Germ. *werden*), which is used as an auxiliary, and, like some other verbs, changes ð (þ) into *d*, in certain forms: it is thus conjugated:

pres.	Sing.	ic weorðe	*Subj. pres.*		weorðe
		þú wyrst			weorðon
		he wyrð		*imp.*	wurde
	Plur.	we &c. weorþað			wurdon
		weorðe we &c.	*Imper.*	Sing.	weorð
imp.	Sing.	1. wearð		Plur.	weorþað, weorðe
		2. wurde	*Infinit. pres.*		weorðan
		3. wearð	*Gerund*		weorðanne
	Plur.	wurdon	*Part. act.*		(weorðende)
			Part. pass.		(ge)worden.

Second Class.

246. The 2nd Class includes all verbs with a hard *i* (*i*), corresponding to the German *ei*, and the Dutch *ij*, as; **rídan**, Germ. *reiten*, Dut. *rijden, to ride.* It is very regular, and its only change seems to be that of the vowel in the 1st and 3d persons of the imp. sing. into *a*, though in reality it undergoes another change of importance, by the *i* losing its accent in the imp., and taking the sound of *i tenue*, as in *bit, till*, which is evident, as well from several places where we find these words written with their proper accent, as from analogy with the other Gothic tongues, particularly the Icelandic: for instance, in all the present tenses:

	Indic.		*Subj.*	*Imp.*	*Infinit.*	*Part. pr.*
	ic ride	he rit	ic ride	rid	ridan	ridende
Icel.	riđ	riđr	riđi	riđ	riđa	riđandi
Germ.	reite	reitet	reite	reit	reiten	reitend;

in the imperfect, on the contrary:

	rád pl.	ridon.	ride	—	—	riden
Icel.	reiđ	riđum	riđi	—	—	riđinn
Germ.	(ritt)	ritten	ritte	—	—	geritten.

Even in the modern English, many remains still exist of this change, as *rise, risen:* I have therefore made no scruple of employing here the highly useful accentuation of the Icelandic.

247. The following may serve as examples:

dwine	dwinđ	dwán	dwinon	dwinen	*pine, fade,*
hrine	hrinđ	hrán	hrinon	hrinen	*touch,*
scine	scinđ	sceán (scán)	scinon	scinen	*shine,*
arise	arist	árás	arisđn	arisen	*arise,*
blice	blicđ	blác	blicon	blicen	*shine,* poet.
beswice	beswicđ	beswác	beswicon	beswicen	*seduce,*
hnige	(hnihđ)	hnáh	hnigon	hnigen	*sink, bow,*
mige	mihđ	máh	migon	migen	*mingo,*
sige	sihđ	sáh	sigon	sigen	*fall,*
stige	stihđ	stáh	stigon	stigen	*ascend,*
wrige	wrihđ	wráh	wrigon	wrigen	*cover,*
bite	bit	bát	biton	biten	*bite,*
flite	flit	flát	fliton	fliten	*contend,*
slite	slit	slát	sliton	sliten	*tear, slit,*
smite	smit	smát	smiton	smiten	*smite,*
gewite	gewit	gewát	gewiton	gewiten	*depart,*
wlite	wlit	wlát	wliton	wliten	*look,*
bide	bideđ	bád	bidon	biden	*stay, bide,*
glide	glideđ (glit)	glád	glidon	gliden	*glide,*
gnide	gnit	gnád	gnidon	gniden	*rub,*
aslide	aslideđ	aslád	aslidon	asliden	*slide,*
gripe	gripđ	gráp	gripon	gripen	*seize,*
toslipe	toslipđ	tosláp	toslipon	toslipen	*dissolve,*
belife	belifđ	beláf	belifon	belifen	*remain,*
slife	slifđ	sláf	slifon	slifen	*split,*
spiwe	(spiwđ)	spáw	spiwon	(spiwen)	*spit, vomit.*

248. So also: wríðan *to bind, wreathe;* líðan *to sail;* sníðan *to cut,* but which change ð into *d* in the before given cases (232. 245).

249. As the use of accents was not quite universal, the *i tenue* is, according to another orthography, often indicated by *y*, as: arísan, aríst, arás, aryson, arysen &c. (p. 3, l. 4.)

Third Class.

250. The 3d Class is also very regular, and bears a near resemblance to the preceding, as:

brúce	(brýcð)	breác	brucon	brocen	*use,*
belúce	belýcð	beleác	belucon	belocen	*shut up,*
súce	sýcð	seác	sucon	socen	*suck,*
reóce	rýcð	reác	rucon	rocen	*reek,*
smeóce	smýcð	smeác	smucon	smocen	*smoke,*
gebúge	gebýhð	gebeáh	gebugon	gebogen	*bow,*
dreóge	drýhð	dreáh	drugon	drogen	*do,*
leóge	lýhð	leáh	lugon	logen	*lie,*
fleóge	flýhð	fleáh	flugon	flogen	*fly, flee,*
fleó *pl.* fleóð, *Inf.* fleón					
teóge	týhð	teáh	tugon	togen	*draw,*
teó, *pl.* teóð, *Inf.* teón					
wreó	wrýhð	wreáh	wrugon	wrogen	*cover,*
geþeó	geþýhð	geþeáh	geþugon	geþogen	*thrive,*
lúte	lýt	leát	luton	loten	*bow, incline,*
geóte	gýt	geát	guton	goten	*pour,*
fleóte	flýt	fleát	fluton	floten	*float,*
hleóte	hlýt	hleát	hluton	hloten	*obtain, sortior,*
neóte	nýt	neát	nuton	noten	*enjoy,*
þeóte	þýt	þeát	þuton	þoten	*howl,*
tóslúpe	tóslýpð	(tósleáp)	toslupon	toslopen	*dissolve,*
creópe	crýpð	creáp	crupon	cropen	*creep,*
clúfe	clýfð	cleáf	clufon	clofen	*cleave,*
gedúfe	gedýfð	gedeáf	gedufon	gedofen	*dive,*
scúfe	scýfð	sceáf	scufon	scofen	*shove,*
ceówe	cýwð	ceáw	cuwon	gecowen	*chew,*
hreówe	hrýwð	hreáw	hruwon	hrowen	*rue.*

251. Seóðan *to boil, seethe,* changes its ð to *d* in the same cases, as above given (245), but those with *s* for characteristic change the *s* into *r* in those cases, as:

ceósan	cýst	1. 3. ceás	2. cure	Pl. curon	gecoren	*to choose,*
forleósan	-lýst	leás	-lure	-luron	forloren	*to lose,*
hreósan	hrýst	hreás	hrure	hruron	gehroren	*to fall, rush.*

252. We may often find an *i* in the 2nd and 3d persons present, which is a mere orthographical variety, introduced for the sake of expressing the hard ý, without an accent, as: cist, wrið; just as, *vice versa,* we find in the 2nd class, *y* for *i tenue,* both in the 2nd pers. sing. imp. and in all the plural, as also in the imp. subj. and part. pass., according to the same orthography (249).

253. The irregular verbs are here inserted in their respective conjugations and classes, and the most remarkable and frequently occurring given at full length. There are indeed some more under this head to be found in Grammars, but these are 1) partly regular, being here referred to their proper classes, as: bepǽcan *to deceive*; edlǽcan *to repeat;* tǽcan *to teach;* which are inflected like neálæcean, reccan &c. (208); 2) partly uncertain, being of so rare occurrence, that their inflection cannot be completely ascertained; 3) partly false and misunderstood, as: annan *to give*, which is no verb, but merely an imaginary infinitive formed from the sing. ind. præs. ic an *I grant,* plur. unnon, inf. unnan; ahafan *to lift up,* made of the part. pass. ahafen, from the verb hebbe, hóf, inf. hebban, &c.

Of Auxiliary, and other kinds of, Verbs.

254. The future in A. S. is the same as the present, without any auxiliary, as: hí dóð cow of gesamnungum, ac seó tíd cymð þæt ælc þe eow

ofslýhð, wénþ þæt he ðenige gode *they shall drive you from the synagogues, but the time shall come that whosoever slayeth you shall think that he doeth God a service*, Joh. 16, 2. So also, in the subjunctive mode, as: Ic truwige þeáh þæt sum wurðe abryrd þurh god, þæt hine lyste gehýran þá hálgan láre *I trust however that some one may be instigated through God, that he desire to hear the holy doctrine*, Ælf. Ep. 1, 3. The words ic wille, sceal &c. rather convey an idea of *will, obligation*, or *command* than of *time*, although they sometimes, by periphrasis, assist in expressing *futurity*.

255. The perfect is formed with hæbbe and the pluperfect with hæfde, as: ic hæbbe, hæfde gesæd *I have, had said;* þá híg hæfdon hyra lofsang gesungenne *when they had sung their song of praise* (*hymn*). But this tense is also often expressed by the simple imperfect, as: [1]) and þæt hí didon þurh ðæs deofles láre, þe hwílum ǽr Adam forlǽrde *and that they did through the Devil's suggestion, who a while before* (*had*) *misled Adam*, Ælf. Ep. 1, 7.; and þá ðá he fæste feowertige daga *and when he* (*had*) *fasted forty days*.

256. The passive, on the contrary, is expressed in all tenses by the help of auxiliaries, viz. in the present, with eom or weorðe; in the perfect, with eom — worden; in the future, with beó, or sceal beón, in the imperfect, with wǽs, wearð; and in the pluperfect with wǽs — worden; nearly as in German.

257. Here should also be noticed several other cir-

[1]) This very simple passage is curiously misunderstood in L. L. A. S. *edit. Wilkins*, p. 162., where it is thus translated: *et ut per Diaboli instinctum agerent tamdiu, antequam Adam seductus erat.* (!)

cumlocutions with the auxiliaries: for instance, eom with the gerund expresses *duty* or *obligation*, as: he is tó lufigenne *he is to love*, i. e. *to be*, or *ought to be, loved*. With the active participle, eom denotes a precise point of time, as in English, as: nú þú þus glædlice tó us sprecende eart *now thou art thus gladly speaking to us*; he mid him sprecende wǽs *he was speaking with him*; heó mid þám healfan dǽle beforan þám cyninge farande wǽs, swylce heó fleónde wǽre *she* (*Thamyris*) *went with the half part* (*of the army*) *before the King, as if she were fleeing* (*from him*) (Oros. 2, 4.); ic gá rǽdan *I am going to read*, Fr. *je vais lire*.

258. This language, having no passive form, cannot have any deponent verbs; but it has several impersonals, as: dagian *to dawn*; rinan *to rain*, and the like, which have no other peculiarity than that of occurring only in the 3d pers., as: hit rînð &c. Some of these however become, in a certain degree, personal, by admitting a subject in an oblique case, for instance, in acc. ne hyngrað þone þe tó me cymð, and ne þyrst þone næfre þe on me gelýfð *he shall not hunger who cometh to me, and he shall never thirst who believeth in me*, Joh. 6, 35., or in dat. me þincð (*methinks*), þe þincð, him þincð &c.; him gedafenode *he ought*; him gebyrað *it is his duty, his turn*.

259. Others admit all the persons, but denote an action which is confined to its agent; these are called neuters, or intransitives, as: slídan *to slide*; swimman *to swim*. Some of these require that a pronoun of the same person as the subject be repeated in an oblique case, as: ic me reste *I rest myself*; he hine reste *he rested himself*, and the like. These do not differ in inflection from the others.

Of Particles.

260. The parts of speech comprized under this general denomination; namely, the Adverb, Preposition, Conjunction, and Interjection, are in this, as in the other Gothic tongues, not susceptible of any particular inflection which can entitle them to a place in the Etymology. Many of the adverbs indeed admit the degrees of comparison, which are generally denoted by the terminations *-e, -or, -ost,* as: hrædlice *rapidly, hastily,* hrædlicor, hrædlicost. Sometimes the comparative is formed by merely rejecting the *re* from the comparative of the adjective, and the superlative in *-st* (*-est*) only, as: lange, *comp.* leng, *sup.* lengst (*see Rules for the comparison of adjectives* 128-135). Care must be taken not to confound this comparative of the adverb with that of the adjective, in the neuter gender: the latter ending always in *-re,* as, in the words already cited, hrædlicre, lengre. All other changes which these words may undergo, transform them into totally different expressions, and are therefore not to be considered as inflections, but as derivations or compositions, as: út, úte, útan, b-útan, ymb-útan &c. These must therefore be sought for in the Dictionaries, but their formation will be treated of, in the next part.

261. The Rules for the government of Prepositions, belong to the Syntax, and shall there be briefly explained.

THIRD PART.

Of the Formation of Words.

262. This Branch of Grammar is, in Anglo-Saxon, as well as in all the Gothic, Slavonian, Lettish, and Thracian or Phrygian tongues, of the highest moment, in ascertaining the gender, inflection, derivation, and primitive signification, of words; an accurate knowledge of which is, in the dead languages, as indispensable to the understanding and translating them correctly, as it is, in the living ones, to the writing them with elegance and precision, and to the enrichment of them. Neglect of this branch has in the old grammars given birth to many difficult and absurd rules to the framing of which, only some unconnected portions of it have been applied here and there, with other heterogeneous matter, as the occasion required.

263. Words are formed either by *Derivation*, or by *Composition*. In the first case, a word receives a new, or a modified, signification, by a change of vowel, or by the addition of one or more syllables, which, in themselves, are void of signification. In the second case, two or more independent words are joined together, in order to form a new one. In both these cases, the A. S. bears a close resemblance to the Icelandic and the German, though it often happens, that what, in one of these languages is expressed by derivation, is, in another, denoted either by composition, or by quite another derivative termination. In like manner, with respect to the inflection of words, one language frequently employs the dative case, where another requires the accusative, or, for the same word, demands an inflection different from that

eádig *happy*; ælþeódig *foreign*; clúdig *rocky*; ænig *any* (from án); dreórig *sad, dreary*.

319. *-lic* (Icel. *-ligt*, Germ. *-lich*), as: werlic *manly*; wíflic *womanly*; cildlic *infantine*; gástlic *ghostly, spiritual*; forgifendlic *pardonable*.

320. *-sum* (Icel. *-samt*, Germ. *-sam*, Engl. *-som*), as: gesibsum *peaceable*; gehýrsum *obedient*; langsum *slow*; winsum *sweet, lively* (*winsome*).

321. *-isc* (Icel. *-iskt*, Germ. *-isch*, Engl. *-ish*), as: cildisc *childish*; hæðenisc *heathenish*. This termination serves also to form patrial adjectives, as: englisc *English*; grecisc *Greek*; romanisc *Roman*; denisc *Danish*; lundenisc *Londonish*; wylisc *Welsh*. Adjectives in *-isc* are also often used as nouns of the neuter gender, as: mennisc *human*, of þisum mennisce *of this people* (126).

322. *-ol* (Icel. *-alt*, *-ult*) denotes a mental quality, as: sóðsagol *true, veracious*; deópþancol *contemplative*; forgytol *forgetful*; hætol *hateful*; sprecol *talkative*.

323. *-en* (Icel. *-it*, *-inn*, *-in*, Germ. & Engl. *-en*) denotes especially the material of which a thing is formed, as: stænen *of stone* (stænene wæterfatu *stone waterpots*); treowen *wooden*; fellen *of skin*; fleaxen *flaxen*; gylden *golden*; sylfren *of silver*; beren *of bear's skin*; yteren *of otter's skin*.

324. *-ern* (Icel. *-rænt*, *-rænn*, *-ræn*, Engl. *-ern*) chiefly denotes the regions of the globe, as: suðern *southern*; norðern *northern*.

325. *-bære* (Germ. & Dan. *-bar*), as: lustbære *pleasant, delightful*; hlisbære *famous, noted*; wæstmbære *fruitful*.

326. *-ed*, *-d* (Icel. *-at*, *-t*, Germ. *-et*, *-t*) indicates that a person or thing is furnished or provided with

that which is expressed by the root, and is usually considered as a participle, although no verb may exist, to which it can be assigned; such words have therefore generally *ge-* prefixed to them, as: gehyrned *horned*; gescéód *shod*.

327. *-iht* (Germ. *-icht*), as: hǽriht *hairy* (different from hǽren *made of hair*); stǽniht *stony*.

328. *-cund* (Icel. *-kynjat*, from kyn) denotes the nature or origin of a thing, as: heofoncund *heavenly*; weoruldcund *secular, worldly*; godcund *divine*; deofolcund *devilish*.

329. *-weard* (Icel. *-vert*, Germ. *-wärtig* and, in adverbs, *-wärts*) expresses *situation* or *direction*, as: andweard *present* (Germ. *gegenwärtig*); tóweard *future*; hámweard *homeward*; æfweard *absent*; suðeweard, suðanweard *southward* (130. 132).

330. *-tig* (Icel. *-tugt, -tíu*, Germ. *-zig*) forms *tens* in numeration, as: fiftig *fifty*; hundtwelftig *a hundred and twenty* (169).

331. *-oðe* (Sw. *-onde*, Dan. *-ende*) forms ordinal numbers, as: teoðe *tenth*; fiftigoðe *fiftieth* (169).

332. *-feald* (Icel. *-falt*, Germ. *-fald*, Engl. & Dan. *-fold*), as: seofonfeald *sevenfold* &c. (184).

333. Many adjectives, answering to the Icelandic in *-t*, *-r*, seem in A. S. to be formed without any termination; all these signs of gender having disappeared in this tongue, as: ofermód *proud, arrogant*; orsorg *careless*. Some of these change the vowel, as: ofþyrst *thirsty* (from þurst); ungehyrt *heartless, inanimate*, from heorte.

Adverbial Terminations.

334. In order to form adverbs, particularly from nouns substantive, it is usual in A. S., as in Icelandic, and other tongues, to use certain cases, at first perhaps

with a preposition expressed or understood, as: abl. hwílum *awhile* (as in Icel. & Dan. *stundum*); sticcemælum *gradually, piecemeal*: but the genitive is oftener used, as: sóþes *verily*; þances *gratis*; ágnes þances *spontaneously*. The termination *-es* is also employed in the formation of adverbs, in many cases where the genitive is not so formed (like the Icel. *-is*), as: níhtes *by night*; nédes *of necessity*. The gen. plur. is also used thus: orcéapunga *without-payment, gratis*; eallunga *entirely, omnino*; yrringa *angrily*.

335. *-e* (Icel. *-a*, Lat. *-e*) is the usual termination, by which adverbs are formed from adjectives, as: georne *diligently, willingly* (Icel. gjarna, Dan. *gjerne*, Germ. *gern*); rihte *rightly* (Lat. *recte*); wíde *widely*; lange *long*; suðrihte *southward*; gelíce *like*; swiðe *much, very*; swutele *manifestly*, and many others, which must not be confounded with the ablative of the neuter & masc. of adjectives, corresponding to the Icel. dative neuter in *-u*, as: micle má *much more* (Icel. miklu meir, Lat. *multo magis*); micle swiðor *much sooner, rather* (Icel. miklu heldr) &c. (*See p.* 49).

336. *-lice* (Icel. *-liga*, Engl. *-ly*) is strictly the preceding termination *-e* added to adjectives ending in *-lic*, as: líchamlice *corporeally*, from líchamlic *corporeal*; but, like the Engl. *-ly*, it is also added to innumerable others which have not the termination *-lic*, as: fullice *fully*; sóðlice *in sooth, verily, but*; écelice *ever*; sceortlice *shortly*; deóplice *deeply*; digellice *secretly*; eáðelice *easily* &c.

337. *-der*, as: hwider *whither*; þider *thither*.

338. *-er, -ær, -ar*, as: her *here*; hwær (hwar) *where*. Sometimes an *a* is added, as: þara *there*.

339. *-an, -on* (Icel. *-an*, Gr. *-θεν*) is added chiefly to other adverbs, and denotes *motion from a place*, as:

norðan *from the north*; westan *from the west*; hwanon *whence* (Icel. hvaðan, Gr. ὁθεν); heonon *hence*; þanon *thence*.

340. *-e* (Icel. *-i*, Sw. & Dan. *-e*) is added to adverbs and denotes *rest in a place*, as: inne *within*; úte, uppe &c.

341. Prepositions and conjunctions are in this, as in other languages, often used as adverbs, without undergoing any change, as: six geárum ær *six years before*. With a substantive or an adjective, they often express that which, in other tongues, is signified by an adverb, as: of dúne or a dún *down, downward*; be lytlum and lytlum *by little and little, paulatim*; on weg *away*; tó eácan *besides*; mid ealle *totally*; be dǽle *partly*.

Verbal Terminations.

342. *-ian* is the simplest and most universal, it is added to various parts of speech, as: þenian *to serve, adore*; wæterian *to water*; hálgian *to hallow, consecrate*; gladian *gladden*; fægnian *to rejoice*; swutelian *to manifest*; wyrsian *to grow worse*; gaderian *to gather*; útian *to expel, alienate*; geniðerian *condemn, reproach*; gesibsumian *to be reconciled*; and many others, without any change of vowel, belonging to the 1st order 1st class. They correspond to the Icelandic in *a*, vatna, helga, glaða, fagna &c. (*See pp.* 71. 72). Most of those verbs, which are formed from adjectives, without any other derivative adjuncts, have generally a neuter signification, but become active, when the syllable *ge-* is prefixed to them (276), as: miclian *to increase*, gemiclian *to augment, magnify*; lytlian *to decrease*, gelytlian *to diminish*; yrsian *to be wroth*, geyrsian *to irritate*. Sometimes

however this syllable seems to have no influence on the signification, as: yfelian and geyfelian *to hurt, injure*; gearwian and gegearwian *to prepare*. The active sense is sometimes expressed by another derivation, as: hátian *to become hot*, hǽtan *to heat, make hot*; ealdian *to grow old*, yldan *to defer, procrastinate*.

343. *-cian* (Icel. *-ka*), as: gearcian *to prepare*.

344. *-gian* (Icel. *-ga*, Germ. *-igen*), as: sárgian *to smart, to grieve* (from sár *pain*); hergian *to ravage*, from here *an army*; syngian *to sin* (Icel. syndga, Germ. *sündigen*).

345. *-sian* (Icel. *-sa*), as: clænsian *to cleanse*; mærsian *to exalt, magnify*; unrǽtsian *to be sad*; gemiltsian *to pity*; geuntreowsian *to be offended*; hreowsian *to repent*.

346. *-nian* (Icel. *-na*), as: wilnian *to desire*; wítnian *to punish*, from wíte *punishment*; lácnian *to cure, heal* (Icel. lækna).

347. *-an*. Besides the foregoing, which all belong to the 1st order, 1st class, there are also many verbs, formed from other verbs, from substantives, or from adjectives, by a change of vowel, which have an active signification, and belong to the 1st order, 2nd and 3d classes, as: hreám *a cry*, hrýman *to cry*; weorc *work*, wyrcan *to work*; wearm *warm*, wyrman *to warm*, distinct from wearmian *to become warm*; heán *poor, lowly*, hýnan *to oppress*; heald *bowed down, inclined* (Icel. hallt), hyldan *to incline, bend*; earm *poor, miserable*, yrman *to afflict, to render miserable*, eald *old*, yldan *to delay*; upp *up*, yppan *to disclose, lay open*; út *out*, ýtan *to drive out, expel*; here belong also those in *-fyldan*, as: þryfyldan *to triple*, and others (184). Those derived from neuter verbs, seem chiefly formed from the imperfect, as:

yrnan	*to run,*	*Imp.* arn		ærnan	*to let run,*
byrnan	*burn* (*ardere*),	barn		bærnan	*urere,*
drincan	*drink,*	dranc		drencan	*give to drink,*
sincan	*sink* (neut.),	sanc		sencan	*sink* (act.),
licgan	*lie,*	lǽg		lecgan	*lay,*
sittan	*sit,*	sǽt		settan	*set,*
drifan	*drive,*	dráf		dræfan	*disperse,*
lîðan	*go* (*by sea*),	láð		lǽdan	*lead,*
arisan	*arise,*	arás		rǽran	*raise, rear,*
feallan	*fall,*	feoll		fyllan	*cast down, fell,*
weallan	*boil* (neut.),	weoll		wyllan	*make boil,*
fleón	*fly,*	fleáh		afligan	*put to flight,*
búgan	*bow, bend* (neut.),	beáh		bigan	*bend* (act.),
faran	*go,*	fór		féran	*convey,*
wæcan	*wake* (neut.),	wóc		weccan	*wake, excite.*

A third and distinct word is wacian *to watch* (*vigilare*).

348. *-ettan*, as: hálettan *to hail, greet;* andettan *to confess;* licettan *to flatter, dissemble.*

349. *-lǽcan* (imp. *-lǽhte*, part. *-lǽht*), as: geneálǽcan *to approach* (Icel. nálægjast); gerihtlǽcan *to justify, correct*; efenlǽcan *to imitate*; sumorlǽcan *appropinquare ad æstatem;* winterlǽcan *appropinquare ad hyemem*; edlǽcan *to repeat.*

Composition.

350. The Anglo-Saxon, like the other Gothic languages, abounds in compound words, as well philosophical as poetical; for it was usual among both the Anglo-Saxons and Scandinavians to translate all the terms which they found in the classic writers, and not to preserve other foreign words than those which were universally used in daily conversation among the people, and therefore thoroughly naturalized. Some terms of art, which authors attempted to introduce, probably never became general, but there are many compounds, which are evidently formed for daily conversation, and from thence,

received into the written, or book, language, as: þeow *a slave, servant*, þeow-weorc *slave-work*, weorc-þeow *a work-slave*, wíte-þeow *one condemned to slavery*, þeowboren *slaveborn* &c.

351. The last part of the compound always shews to what part of speech it belongs, either by the termination, or the inflection, as: undercyning *a viceroy*, dat. þám undercyninge, underþeód *a subject*, dat. pl. underþeódum, underþeódan *to subject*, undernyðan *underneath*. It seldom happens that a word compounded of an adjective and a noun, preserves, in composition, the inflections of its component parts, as: se cristendóm, dat. þám cristenandóme, Boet. 1.; but, in the same place, occurs also tó heora cristendóme: in Orosius we find þæs cristendómes, B. 2. C. 1.

352. Nouns substantive often enter into composition without any change, as: wudu-hunig *wild honey*; wudu-beám *a wild tree*; sige-beácen *a trophy*; fíc-leáf *a fig-leaf*; fíc-treow *a fig-tree*; mæsse-preost *a mass-priest*; stær-wrítere *an historian*. The first part often stands in the genitive, as: cneórisse-bóc *a genealogy*; nunnanmynster[1]) *a convent of nuns*; cumena-hús *an inn*; Rómanaríce *the Roman empire*; Ásíanland *Asia*. The names of countries and cities are formed in various manners; sometimes, as it would appear, from a genitive in the singular, as: Rómeburh *Rome*; Babiloníeburh *Babylon*; sometimes from a gen. plur., as: Crecaland *Greece*; Denamearc *Denmark*; Burgendaland *Bornholm*; sometimes from a word shortened by the rejection of

[1]) The German compounds *Nonnenkloster* &c. are a remnant of the old inflection of feminine words in *e*, like the dative mentioned in p. 31 note 1.

its termination, as: Frýsland; Cwenland *Swedish Norrland*; Éastland *Esthonia*; Weonodland *the land of the Wends* (i. e. *Meklenburg and Pomerania*). Even the same name is sometimes formed in different manners. An adjective is usually compounded with a substantive or an adjective, without any change, as: heahburh *a capital city;* heahsetl *a throne;* heahþungen *illustrious;* heardsælig *unfortunate.* Nouns are not often compounded with verbs, but a noun is generally first formed from the verb, though it sometimes never occurs, excepting in that composition, as: slǽpern *a sleeping chamber*, from slǽp *sleep;* stælhránas *decoy rein-deer*, from stelan *to steal*, of which there has first been formed a kind of noun, stæl, which is perhaps not to be met with in a simple state, the usual word being stalu. Sometimes verbs in composition with nouns seem to take the termination *-e*, answering to the Icel. *-i*, as: sprece-wíse *a form of speech.*

353. Adjectives and verbs are also compounded with nouns and adjectives, as: mægleás *without kindred*; líffæstan *to quicken, vivify*; but it is chiefly adverbs and prepositions that are placed before adjectives and verbs in composition, as: forðberan *to produce, proferre*; forðfaran *to depart, die*; understandan *to understand*; underfón *to take, receive.* To enumerate and set forth all such compounds would be both tedious and superfluous; it is however worthy of notice that some particles change their signification in composition, as: undergitan *to know, understand;* underniman *comprehend, take &c. for-* and *to-* have already been noticed; likewise *be-*, which sometimes has a privative signification, as: bedælan *to bereave, part*; þæt þú ealles ne bçó mínra bóca bedæled *that thou be*

The negative generally stands before the verb, as:

Ne ondræde ge eow *Fear ye not.*

The position of the adverb in A. S. seems very arbitrary, and, like the auxiliaries in the tenses formed by circumlocution, serves to render the arrangement more unrestrained.

Of Nouns.

375. Nouns of time, answering to the question *how long?*, are put in the accusative, as:

Hwí stande ge her ealne dæg ídele? *Why stand ye here all day idle?*

Þeáh þe ic sceal ealle wucan fæstan *Although I shall fast the whole week.*

Þás worhton áne tíde *These wrought one hour.*

376. When answering to the question *when?* they stand in the ablative, as:

Óðre síðe *Another time.*

Eft wæs geworden þá he reatedagum þurh æceras eóde *It again happened as he went through the fields on the sabbath day.*

And sometimes in the dative, governed by the preposition on, as:

On þære tíde *At that time;*

On oþrum dæge *The second day.*

377. The noun, answering to the question *when?*, is also often put in the genitive, as:

Ussa tída *In our times;*

Þæs dages *On that day.*

378. Words denoting *measure, value, weight, age,* and the like are put in the genitive, as:

Twegra elna heah *Two ells high;*

Sex peninga wyrþe *Six pence worth;*

Wítes scyldig *Deserving of punishment;*

Ánes geáres lamb *A yearling lamb;*

þreóra míla brád *Three miles broad.*

379. Those words which serve as adverbs to determine the comparative of the adjectives, are put in the ablative, but those used with the superlative, in the genitive, just as in Latin: *multo magis, omnium optimus;* as: Hú micle máre *how much more.*

Se líchama wæs sponne lengra þǽre þryh *The body was a span longer than the coffin.*

Gif he (se anweald) becymþ tó þám eallra wyrrestan men, and tó ðám þe his eallra unweorþost bíþ *If it (the power) falls to the very worst man, and to him who is of all the most unworthy of it.*

380. Words expressing the matter, of which a certain measure is spoken of, are put in the genitive, as:

Hund sestra eles *A hundred measures of oil;*

Fíf pund wætres *Five pounds of water.*

381. The two ablatives in A. S. correspond accurately to the two ablatives in Latin, as:

Up-a-sprungenre sunnan *Orto sole;*

He hí up-a-hóf, hyre handa gegripenre *He lifted her up, having grasped her hand.*

382. In general the ablative, as in Latin, expresses the mode, means, or instrument, as:

Heó clypode micelre stefne *She cried with a loud voice.*

Gewordenre gecwydrædenne þám wyrhtum *An agreement being concluded with the labourers.*

Of Adjectives.

383. Adjectives agree with their substantives, in number, gender, and case, as:

æt *at*,
tó *to*,
ær *before, ere*,
feor *far*,
gehende *near*,
beheonan *on this side*,
behindan, bæftan, beæftan } *behind, after*,
benorðan *to the north of*,
betweox *betwixt, among*,
bufan *above*,
bútan *without, except*,
on-ufan *above, over, upon*,
tó-eácan *besides*,

neah *near*,
intó *into*,
æfter *after*,
unfeor *near*,
tóweard *toward*,
begeondan *beyond*,
wið norðan *to the north of*,
betwynan *between*,
beneoðan *beneath*,
binnan *within*,
on-innan *inside*,
tó-emnes *along*.

In the following phrases there seems to be a trace of the Icelandic construction of *tó* with the genitive, viz. tó æfennes *in the evening;* tó þæs. Boet. 24. 1. Bed. 605. 27. and tó þæs gemearces Cædm. 62, 4.

408. Andlang *along, through*, governs only the genitive, as: andlang Wendel-sæs *along the Mediterranean.*

409. The following govern both the accusative and dative.

for *for*,
beforan *before*,
oð *unto*,
gemang *among*,
upp-on *upon*,
inn-on *within* (*intra*),
on *on, in, into*,
ofer *over*,
under *under*,
tó-geanes *towards, against*,
út-on *without* (*extra*).

Mid *with* governs the accusative and the ablative, as:

Acc. Þá com he mid ðá foresprecenan fæmnan *Then came he with the before mentioned girl.*

Abl. Mid andgite *With understanding.*

It sometimes seems to govern the dative, at least, in adverbial phrases, as:

Mid-ðám-þe *While, when.*

For is also, in similar cases, used with the ablative, as: for þý *therefore.*

410. Although the rule here is, as in Icelandic, German, Greek and Latin, that these words govern the accusative, when signifying motion to a place, and the dative, when they indicate rest or motion in a place, there nevertheless prevails a striking difference among these tongues in the application of the rule. Some examples will serve to make the A. S. usage, in this respect, more evident:

Þá he þá beforan þone graman cyning geléd wǽs *As he then was led before the incensed king.*

Béforan þínre ansýne *Before thy countenance.*

For eall cristen folc gebiddan *To pray for all christian people.*

For hwilcum intingan? *For what cause?*

Oð Rín þá eá *Unto the river Rhine.*

Oð Daniele þám witegan *Unto the prophet Daniel.*

Seó yrnþ on þæs garsecges earm *It runs into an arm of the ocean.*

On þá ealdan wísan *After the old manner.*

Requies, þæt is rest on Englisc *Requies, that is rest in English (Anglo-Saxon).*

On þám heán munte *On the high mount.*

411. Wið *with, against* &c. governs the accusative, dative, and genitive, though in different senses, as:

Wið þín folc *Towards thy people.*

Wið þone garsecg *By the Ocean.*

Wið þínum willan *Against thy will.*

He éfste wið þæs heres *He hastened against the army.*

412. A greater number of compound prepositions might perhaps be given, as well as other combinations of the preceding, than are here set forth; but these seem

to be the most general and regular; great caution is also necessary to discriminate between what is genuine and what is doubtful, but yet more to avoid being misled by the inaccuracy of the printed editions of A. S. books.

Of Conjunctions.

413. These are numerous, and are partly simple, partly compound: some also consist of two or more separate, but mutually dependent, words, as:

ge---ge or } *as well---as,*
ægðer ge--ge } *both---and,*
hwæðer þe---þe *whether---or,*
náðer ne---ne *neither---nor,*
swá---swá *so---as,*
á þý (þe)---þe (þeáh) *so much the---as,*
and eác *as also, both,*
swá þeáh *nevertheless, yet,*
oððe---oððe *either---or,*
oþertwega *or* oþer þára *either of the two,* is also often found in the first clause instead of oððe.
mid þý *since, seeing that,*
for þám *for* (Lat. *nam*),
for þý *therefore,*
for þám þe *seeing that, because.*

Ðeáh nú god gefylle þára weligra manna willan ge mid golde ge mid seolfre ge mid eallum deórwyrþnessum *Although God now fulfil the wishes of the rich, as well with gold and silver, as with all precious things.*

Dá wæron ægþer ge swiftran ge unwealtran *They were both swifter and steadier.*

Hwæðer wæs Jóhannes fulluht þe of heofonum, þe of mannum? *Whether was John's baptism of heaven or of men?*

Ac ælc com oþer þára, oððe on hý sylfe oððe on þá eorðan *But every one fell either on themselves or on the earth.*

Geþenc nú hwæðer ænig man beó á þý unweorðra, þe hine manige men forseón *Think now whether any man be so much the unworthier, because many men despise him.*

For þíg gé ne gehýrað, for þám þe ge ne synt of Gode *Ye therefore hear not, because ye are not of God.*

414. More remarkable are those which govern the verb in the subjunctive, as:

þæt *that* (Germ. *dass*),	tó þon þæt *that, to the end that,*
þeáh *though, although,*	gif *if,*
swylce *as if,*	hwæðer *whether,*
þý læs þe *that nò, lest,*	sam---sam *whether---or.*

Hwæt dó ic, þæt ic éce líf áge? *What shall I do that I may possess eternal life.*

Þeáh þe god him bebude *Although God commanded him.*

Swylce þú hí gesceópe *As if thou hadst created them.*

Þý læs þe ænig tweónung eów derian mæge *Lest any doubt may trouble you.*

Tó þon þæt he his ríce gebræ̆dde *That hè might extend his dominion.*

Gif wén sý *If there be hope.*

Læt! uton geseón hwæðer Helias cume *Let be! let us see whether Elias will come.*

Sam hit sý sumor sam winter *Whether it be summer or winter.*

Butan, when signifying *unless,* governs the subjunctive, as:

Butan heóra hwilc eft tó rihtre bóte gecyrre *Unless any of them turn again to right repentance,* Boet. 3, 1.

When signifying *but* it requires the indicative, as: Buton ic wát *But I know,* Boet. 3, 1.

415. But here, as in Latin, it is chiefly in subordinate propositions that these conjunctions require the

No man ever (never) saw (not) God. Ge wénað þæt ge nán gecyndelic gód ne gesælþe on innan eów selfum næbben *Ye think that ye have no natural good nor happiness within yourselves.*

421. If the negative belong to a verb, both ne and ná are often used, and the verb is placed between, as: Ne beþurfon ná þá hǽlan lǽces, ac þá þe untrume synd *The hale need not the physician (leech), but they who are sick.* Ne eom ic ná Crist *I am not Christ.*

422. *Nor* and *not* are expressed by ne ne, when *not* (ne) precedes, as: Ne fare ge ne ne fyligeað *Go not, nor follow (him);* but after náðer *neither* only a single ne follows in each member, as: Goldhordiað eow sóðlice goldhordas on heofenan, þær náþor om ne moþðe hit ne fornymð, and þær þeófas ne delfað, ne ne forstelað *But lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through (delve) nor steal.* Matt. 6, 20. We have here examples of both forms of expression.

FIFTH PART.

Of Versification.

Different Sorts of Rime.

1. *Alliteration.*

423. The Anglo-Saxon versification, like the Icelandic, and that of the other ancient Gothic nations, has a peculiar construction, the chief characteristic of which does not, as in the Phrygian tongues, consist in syllabic quantity, but in *Alliterative Rime*, or *Alliteration;* that is, when, in two immediately successive, and connected, lines, there occur three words, beginning with the same letter, and so that the third, or last, word stands first in the second line, and the two others in the first line: the initial letters, in these three words, are then called *riming letters.* The last of these letters is considered as the *chief letter;* after which the two letters, in the preceding verse, which are called *sub-letters*, must be adjusted; for instance, in Beówulf, 2, 17.

Þá wæs æfter wiste — *Then was after the feast*
Wóp up-a-hafen. — *A cry raised.*

Here the three words, wæs, wiste, and wóp contain the *riming letters*, of which the *w.* in wóp is the *chief letter*, and the two others, *sub-letters.*

424. If the *chief letter* is a vowel, the *sub-letters* must also be vowels, yet, if possible, not the same, as, for instance, Beow. 1, 118.

*Eo*tenas and *y*lfe — *Giants and elves*
and orceas — *and spectres.*

Here the *o* in orceas is the *chief letter*, and *eo* and *y* the *sub-letters*; all three different.

425. With respect to this alliteration, the following restrictions are to be observed. The riming letters must always be found in those words which have the stress or tone on the syllable that begins with them; but a word may commence with a toneless derivative syllable (*ge, be, a*), without disturbing the alliteration. It is moreover a rule, that, in the two connected lines, there must not be more than three words beginning in this manner; though a toneless prefix, or a toneless particle, is not considered as any infringement.

426. The *chief letter* does not necessarily stand first in the second line, but is often preceded by one or more short words, yet not by such as require the tone or emphasis in reading. These short precursory words which, though independent of the structure of the verse, are necessary to the completion of the sense, constitute what may be called the *complement*, which, in arranging verses, that are transcribed continuously, we must be careful not to confound with the verse itself, lest the alliteration, the structure of the verse, and even the sense, be thereby destroyed.

427. In short verses there occurs sometimes but one *sub-letter*, especially if the *chief letter* be double, as: *sc, st, sw;* for then the *sub-letter* should also be double, and three such alliterations, in two successive lines, would not only be unpleasant to the ear, but also difficult to find.

428. As an example of all this, I will cite the following lines from Beów. 1, 108.

In Caines cynne	*In Cain's kin*
þone cwealm gewræc	*the murder avenged*
ece drihten,	*the eternal Lord,*
þæs þe he Abel slóg:	*because he slew Abel:*
ne gefeah he þære fæhðe,	*he got no joy from his hatred,*
ac he hine feor forwræc,	*but he, the creator, drove him,*

metod for þý máne	*for that misdeed,*
mancynne fram.	*far from the human race.*

In the first two lines are three riming letters (423), viz. *c* in Caines, cynne, and cwealm; þone is here the complement (426). In the following two, there are only two riming letters (424. 427.), namely, the vowels *e* and *a* in éce and Abel; þæs þe he are here the complement. In the next two lines, the riming letter is *f*, in the words gefeáh, fæhðe and feor, notwithstanding the *ge* in gefeáh, which is only a derivative prefix and void of accent. In like manner, forwræc occasions no violation of the law, although it begins with *f*; as the syllable for, like the German *ver*, is unaccented (425). The words ac he hine, here form the complement. In the last two lines, all is regular (423).

429. In A. S. poetry the two lines connected by alliteration, need not, as is usual in Icelandic, to be connected also in sense; on the contrary, their separation in sense seems rather to have been sought after, and regarded as a kind of *cæsura:* yet it seldom, or never, happens here, as in Greek and Latin verse, that one period is concluded and another commenced, in the middle of a line, perhaps because in A. S. the lines are so short.

430. From the circumstance that lines, thus riming together, are so often separated in sense, it follows also that the A. S. poems are seldom divided, like the Icelandic, into regular stanzas, of six or eight lines each; and although this arrangement may sometimes be traced, for instance, in the above-cited stanza of eight lines, which is followed by another also of eight lines; yet it seems a mere effect of accident, and that the verse generally runs on, without any division into strophes: for

instance, in a fragment of a metrical version of the Book of Judith:

Þæs se hlanca gefeáh	*At this the lank wolf*
wulf in walde	*in the wood rejoiced,*
and se wanna hrefn	*and the sad raven,*
wæl-gifre fugel	*the fowl greedy of slaughter,*
westan bégen	*both from the west,*
þæt him þá þeódguman	*that men for them*
þóhton tilian	*should think to prepare*
fylle on fégum &c.	*a glut on the dying.*

Here the first line, although evidently beginning a new sentence, does not belong to the second, but to the foregoing; while the 2nd and 3d, the 4th and 5th &c. belong to each other: here therefore there is no regular stanza.

431. This circumstance often renders the A. S. poetry more difficult to analyse and explain than the Icelandic, in which, from the mechanical arrangement and connexion of the verses, some judgment may be formed of the general sense and design. Another remarkable instance of this is the conclusion of the *Menologium Saxonicum* (*Hickes Gram. A. S. p.* 208).

Meotod ána wát	*The creator alone knoweth*
hwyder seó sawul sceal	*whither the soul shall*
syððan hweorfan:	*afterwards go:*
and ealle þá gástas,	*and all the spirits,*
þe for gode hweorfað,	*that wander before God,*
æfter dêáð-dæge	*after death-day,*
dómes bidað.	*abide their doom.*
On fæder fæðme,	*In the bosom of the Father*
is seó forð-gesceaft	*is their future condition*
digol and dyrne,	*secret and hidden,*
drihten ána wát,	*God alone knoweth (it)*
nergende fæder;	*the preserving father:*
nænig eft cymeð	*no one cometh again*
hider under hrófas,	*hither under (our) roofs,*
þe þæt her for sóð	*who that here in sooth*
mannum secge,	*may say to men,*

hwylc sý meotodes gesceaft,	*what is the condition of God,*
sige-folca geseta,	*the seats of the victor people,*
þær he sylfa wunaþ.	*where he himself dwelleth.*

In the foregoing, it is the 9th and 10th, the 11th and 12th, the 13th and 14th, 15th and 16th lines, which are connected in sense; but the 10th and 11th, the 12th and 13th &c. that are united by alliteration.

2. *Line-Rime and Final-Rime.*

432. Besides alliteration, the northern poetry appears, from the earliest times, even before the introduction of Christianity, to have had also *Line-Rime* and *Final-Rime.* Line-Rime is when two syllables, in the same line of verse, have their vowels and the consonants following them alike, which is called *perfect rime* (consonances), or unlike vowels, and only the following consonants the same, which is called *half rime* (assonances).

In the „Riming poem", in Mr. Conybeare's Introd., we find:

Flán man hwíteð,	*They dart the javelin,*
burg sorg bíteð.	*sorrow biteth the city.*

Where flán and man, burg and sorg make such line rimes.

433. Final rime is sufficiently known as a characteristic of modern versification. This is either monosyllabic, dissyllabic, or even trisyllabic. Of these three sorts occur specimens in the above quoted poem, as: stól and gól, gliwum and hiwum, hereden and genereden; and although but a single A. S. poem, and that in a very obscure dialect, has hitherto been discovered in this rime, namely, the one just cited, which has final rime throughout, and occasionally line rime, it is nevertheless probable that both these kinds of rime

were employed by the Anglo-Saxons, and other Teutonic nations, from a very remote period. With regard to final rime, there seems to be no doubt; for the Anglo-Saxon poets, as Aldhelm, Ao. 709; Boniface, Ao. 755; Venerable Bede, Alcuin, and others, having left behind them Latin poems in rime, amounts to a proof that this kind of versification was older than, and universally known in, their time. Mr. Turner, who in his *„History of the Anglo-Saxons"*, has given us a view of their literature, and, in a separate section, a history of their poetry, thinks that he has found traces of final rime up to the fourth century; but of alliteration, as the leading characteristic [1]) of A. S. poetry (which he considers as yet undiscovered, and impossible to discover), he has had no idea.

---

[1]) In the Danish Edit. of my Grammar, I had comprehended in this remark both the vernacular and Latin poetry of the Anglo-Saxons; but in consequence of a note in the Revd. J. Bosworth's *„Elements of Anglo-Saxon Grammar"*, p. 219, I have in the present Edit. omitted that part which applies to their Latin poems. Mr. Bosworth's words are: *„Mr. Rask „is here mistaken; for on these (Latin) verses Mr. Turner „remarks:* this singular versification seems to be a peculiar „alliteration. B. IX. C. 5. p. 409. 8vo. *The alliteration then „was observed by Mr. Turner; but because it was not perfectly regular and like the Anglo-Saxon, with that genuine „candour which always accompanies true learning, he only „says that it seems, &c."* The passages in Mr. Turner's History, upon which I founded my conclusion, are the following. B. IX. C. 4.: „The best Saxon scholars have con„fessed that the versification of the vernacular poetry of „our ancestors was modelled by rules which we have *not „explored;* but the passage before quoted from Bede shows „that *it had really no other rule than the poet's ear."* Again: „That they *occasionally* sought rime and alliteration can„not be doubted, for we have some few A. S. poems in „rime; but *neither of these formed its constituent character,*

434. Alliteration is also found combined with some the ancient kinds of Latin verse, as in the following Ionic verses:

Te homo laudet
Alme creator,
Pectore mente,
Pacis amore,
Non modo parva
Pars quia mundi est,
Sed tibi sancte
Solus imago &c.

Be the language therefore, and the sense, what it ay, the alliteration is evident, which shews that it was, it were, a national requisite in all poetry, without hich it would have lost its wonted peculiarity of sound r the Anglo-Saxons.

435. A peculiar kind of alliteration, which occurs these Latin poems, is remarkable. In this kind vo lines do not rime together, but each contains two three riming letters, without a chief letter; for inance in the Epistles of Boniface:

Nitharde nunc nigerrima
Imi cosmi contagia
Temne fauste Tartarea
Hæc contra hunc supplicia &c.

his is however seldom closely attended to entirely roughout those pieces, in which it occurs. This spe-

---

„*nor was any marked attention given to the prosodical quan-*„*tity of their syllables,* as Hickes supposed." In none of the passages above cited does Mr. Turner say one word upon the nature of the alliteration, or point out the letters constituting it, either in the Latin verses which be quotes, or in any other; nor does he give even the slightest hint respecting the various kinds of alliteration, which occur in other specimens of Latin poetry quoted by himself, for instance:

„Lector caste catholice
„Atque obses athletice" &c. (435.)

but (with the exception of the few words quoted by Mr. Bosworth) merely notices the *rime.*

cies of alliteration approaches nearly to the Finnish national versification, but is never found in the old Scandinavian, except in the 3d and 6th lines of the *Six-lined Narrative Verse* (Fornyrðalag), and in detached lines of the more modern species of verse. It is perhaps the first origin of this kind of rime, as it is also the form it last assumed among those northern nations, from whose poetry it has now disappeared, for instance, in a Færöic ballad:

*Á*jn *é*r rujman *á*v *U*jslandi komin,
skriva uj *b*ewk so *b*raja:
näka *h*ävi é um häna *h*ojrt
summan kan é à graja.

A lay is come from Iceland hither,
Written in the book so broad;
Something have I heard about it,
The purport of it I can explain.

Also in the Danish ballad of King Diderik (Nyerup's Ed. 1, 5, 28.):

Først vog han den *l*ede *L*indorm,
og så hendes *e*lleve *U*nger;
dog *k*unde han ikke af Bjærget *k*omme
for Ædder og *O*rmetunger.

Beda has sometimes arranged his Latin Hexameters so, that a word in the middle rimes with one at the end, which seems to be a sort of perversion, or fanciful application, of line rime, but which nevertheless proves the antiquity and universality of what is properly termed rime. This kind of rime is also found in the more modern Icelandic *Rímas*, for instance:

Lömb í fríði lætr og kíð
ljónit hreysti-snjalla &c.

This species of rime is also the principal characteristic of the Monkish, or Leonine, verses (so called from the

name of their inventor), which were so much in vogue during the middle ages.

436. In Anglo-Saxon itself, there is indeed but little to be found of all this, at least, in those remains that have hitherto been communicated to us in print; but it nevertheless seems a subject of sufficient interest to merit our attention, by enabling us to conclude, with tolerable precision, as to the nature of the ancient national poetry. By way of an example, in A. S., of several of the peculiarities already mentioned, we may take the short poem in the Saxon Chronicle, Ao. 975. It is as follows:

Her *Eádgár* gefór	*Then Edgar departed,*
*A*ngla reccend,	*the Angles' prince*
*W*est-Seaxena *w*ine	*West-Saxons' friend,*
and *M*yrcene *m*undbora.	*and Mercians' protector.*
Cuð *w*æs *w*íde	*Was known widely*
geond feala þeóda	*among many people*
*a*fera *Eá*dmundes	*Edmund's son,*
ofer ganotes bæð.[1])	*over the sea-bird's way.* (*bath*)
Cyningas hine *w*íde	*Kings him from afar*
*w*urðodon síde,	*honoured highly,*
bugon tó *c*yninge,	*bowed to the king,*
swá *w*æs him *g*ecynde:	*so was his nature:*
næs se flota swá rang,	*no fleet was so daring,*
ne se here swá strang,	*no army so strong,*
þæt on *A*ngelcynne	*that in England*
æs him gefetede,	*it sought booty,*
þá hwíle þe se æþela *c*yning	*while the noble king*
*c*ynestól rehte.	*reigned on the throne.*

Here, in the first line, is only one sub-letter; the 3d and 4th have each two sub-letters, without a chief letter, and without connexion. In the 2nd stanza, there

[1]) I have thus endeavoured to extract a sense from the words; the text in the Saxon Chronicle stands as follows; cuð wæs þæt wide, g. f. þ. þæt aferan Eádmuńd ofer ganetes baþ.

seem to be evident traces of rime. The rime of the 3d line might be assisted, by reading cynge for cyninge, but whether these final rimes are introduced by design or accident is uncertain, since they are not found in all the lines, and the whole piece seems very corrupt. But whatever may be our conjectures regarding this piece, it is evident, from the foregoing, that alliteration is the chief characteristic of the poetry of the Anglo-Saxons, and that they had final rimes, both monosyllabic and dissyllabic; perhaps also line rime, but this is less certain.

Of the Species of Verse.

437. In Icelandic, the various species of verse are justly referred to three chief classes, according to the rime and other properties: the first, *Narrative Verse* (Icel. Fornyrðalag), has only alliteration; the second, *Heroic Verse* (Dróttkvæði), has alliteration, line rime, and a stricter metre; the third, *Popular Verse* (Rúnhende), has besides alliteration also final rime. But these three classes are again divided into many sub-classes, chiefly according to the number of long or emphatic syllables.

438. The above may, with tolerable safety, be applied to A. S. versification. Hickes indeed complains that being ignorant of the accent and quantity in A. S., it is therefore out of our power to discover the rules observed by the poets, in the construction of verses; we cannot know, says he, whether heáfod-swima *giddiness* consists of five or of four syllables; whether hleow-maga þeow *a brother's (relative's) servant* is of six, or four syllables &c. This however would rather be ignorance of pronunciation than of metre. But, on the contrary, we know both the one and the other suffi-

ciently to enable us to unfold the versification, as has been shewn by the examples already given. Every one who has a correct and living knowledge of the Icelandic pronunciation, or merely of the Swedish or Danish, cannot possibly doubt whether, for instance, seólf, Icel. sjálfr (siálfr or seálfr), Sw. *sjelf*, and eorl, Icel. jarl (iarl, earl) are of one or of two syllables; whether heáfod, Icel. haufuð, Sw. *hufvud*, Dan. *Hoved*, is of two, or three syllables &c.; or respecting the pronunciation of words ending in *e*, as: bróhte, Sw. & Dan. *bragte*, Germ. *brachte*, and the like. Even without a knowledge of other languages, it seems to require no deep research to discover that those diphthongs were pronounced as one syllable, although we may yet be uncertain as to their sound: also that (ic) worhte, (þú) worhtest &c. were longer by a syllable than worht (*wrought*). The accent is likewise very easily ascertained, from the slightest knowledge of German, or by the mere reading of A. S. verses, to the arrangement of which the ancient M. S. S. themselves are an excellent guide, having the lines of verse in general accurately distinguished from each other by a point. But Hickes possessed so little of the spirit of discovery, that, after having himself arranged hundreds of correct verses, he was still unable to separate them, one from another, if, by accident, the dot was omitted, or was indistinct, in the old M. S. S. He tells us therefore: *carmina consistere ex versibus, seu potius versiculis trium, quatuor, quinque, septem, octo et quandoque novem syllabarum, et qui excedunt &c.* But for those who wish not to compose A. S. verses, but merely to analyse such as they may meet with, it is easy to determine the metre, as far as is necessary. The chief syllable in each word bears the accent (11). Compound words, consisting of two inde-

pendent and, in themselves, significant words, are accented on the first. According to these simple rules, we shall consider the different species of verse.

1. *Narrative verse.*

439. The characteristics of this species of verse are *a*) the alliteration above explained, without any other sort of rime; *b*) the number of emphatic syllables. The length of each line of Narrative Verse is not so accurately determined as in Latin, by feet. All that here has influence upon the measure, seems, as in Icelandic, to be the long or accented syllables, which have an emphasis in the context, of which there are two in a line, each of which is usually followed by one, two, or even more, syllables, provided the natural intonation in the reading admits of their being pronounced short; but these long and short syllables do not seem, to be arranged according to other rules than those prescribed by the ear, and the cadence of the verse; yet two or more accented syllables seldom occur unaccompanied by some short ones. In Greek and Latin, a dactyl and a spondee are equivalent, but, in this sort of verse, a dactyl, a spondee, a trochee, and an amphibrachys, are all considered as equivalent, because they have each one emphatic syllable. The Revd. Mr. J. J. Conybeare was therefore mistaken (*Illustrations of A. S. Poetry*", Introd. p. 11.) in quoting sécan and gesittan as three trochees; for this being a verse of the narrative kind, with only two emphatic syllables, viz. séc and sit, must consequently be considered as a dactyl followed by an amphibrachys, when referred to the language of Greek prosody. The complement, as in Icelandic, having nothing to do with the structure of the verse (426), is to be run over as ligthly as possible. In this scansion, all words, in the first

line, which stand before the first sub-letter, or the first emphatic syllable, are also considered as a complement: this holds good at least with regard to the structure of this species of verse, which is the most usual one existing in A. S. poetry.

440. If, for instance, we apply these principles to the verses already cited (431), we shall find, in the second line, first, hwyðer seó as a complement, then sáwul sceal, consisting of three syllables, but of which two only, viz. the first and the last, are long; the middle one *ul*, being toneless or short, serves, as it were, to facilitate the connexion between the long ones. The third line has no complement, but begins at once with a long syllable, which is followed by a short one; after which come another long and a short; this line therefore also contains two long syllables. The fourth, strictly speaking, has no proper complement, having only one sub-letter, unless we give that name to whatever, in such a case, precedes the first emphatic syllable; but, by whatever name we call it, it is easy to perceive that and does not belong to the verse, which, strictly speaking, begins only at ealle þá, consisting of one long and two short syllables; this is followed by gástas, a long and a short: here therefore are again two long syllables. The fifth, except that it has þe for for complement, in other respects resembles the third. In the sixth, æfter is the complement, which is followed by two long syllables, the latter of which is accompanied by a short one, being the reverse of the arrangement of the second line. The seventh is constructed like the third. From what precedes, it appears, that however unlike these lines may seem to be in their structure, they are nevertheless formed according to one rule, viz. they have all two long syllables, accompanied

by at least one short, and are either preceded, or not, by a complement.

441. To the same species of verse belong also the specimens quoted Nr. 423, 424, 428, 430; having all, (corresponding to the Icelandic Fornyrðalag) two long syllables in each line, followed by some short ones, generally by one short after each long; they are therefore usually found to consist of four syllables, though it is not the total number of syllables, but only of the long or accented ones, which determines the metre; for a line may consist of three syllables, viz. when one of the long ones has no short one after it; or of five, when one of the long syllables is followed by two short. If therefore we bear not in mind that the complement must be abstracted, and not taken into the account, we may, with Hickes, make out, that A. S. verse may consist of 3, 4, 5, 6, 7, 8, 9, or more syllables; or, in other words, be as long or as short as we please, that is, be without metre, and therefore no verse at all, to the idea of which, an arrangement, or distribution of words, according to time, or determinate measure, seems indispensable: but by attending to the rules here laid down, we find that the metre is as determinate in this, as in any other language, though according to peculiar laws. A line of this verse consists sometimes of a single word, as (speaking of Enoch):

Nales deáðe swealt	*He died not the death*
middangeardes	*of the world (nature)*
swá her men dóð.	*as men here do.*

Here middangeardes forms an entire line, which is perfectly correct, for the word contains two long syllables, midd and geard followed by two short ones, an and es. The next line has in the first place, swá her for complement, then men, which contains the

chief letter, *m*, and dóð, both of which are long; this line requires no short syllable as an accompaniment to these two, since it commences with a dissyllabic complement. Another single-worded verse, viz. (alluding to Solomon):

getimbrede	*he built*
tempel gode	*a temple to God,*

seems to contain a fault, unless a word has slipped out by accident (perhaps heah *high*); for getimbrede has only one long syllable, viz. timb, which is insufficient; though the line has altogether four syllables, being the usual number. The number therefore both of these, and of the words, is only a secondary point in the scansion of the metre.

The line of three syllables quoted by Mr. Conybeare (*Introd. p.* 12), láðes spræc, is correct, as it contains the requisite two long or emphatic syllables, separated by a short one; but almightne (*Ibid*) is faulty, there being no such word in the language. It should be ælmihtigne, which forms a complete line of verse, with a riming letter *æ* and two emphatic syllables, *æl* and *tig*.

443. We should here end our observations regarding this simple and easy species of verse, if some recent Scholars had not attempted the arrangement of combining two lines as one. Upon this point, I appeal to every one, having an ear and feeling for poetry, who reads the following lines from Boethius:

Eálá þú scippend	*O thou creator*
scirra tungla,	*of the bright stars,*
heofones and eorðan!	*of heaven and of earth!*
Þú on heahsetle	*Thou on high seat*
ecum ricsast;	*ever reignest;*
and þú ealne hræþe	*and thou all the heaven*
heofon ymb-hweorfest;	*swiftly turnest round;*

þurh þíne are a complement, which, after a pause, and when beginning a new line, may be uttered in a softer and lower tone; hut which, in the middle of a line (the 4th line according to the second arrangement), seems completely to destroy the whole, as five short syllables would then come together, four of which do not belong to the metre; and this is uot merely a solitary instance, but what, from the very nature of the combination proposed, would be of constant occurrence, as the complement has its place invariably before the chief letter (426) and therefore would always be found in the middle of a line: not to be speak of the sense, which, by this means, would be often interrupted at the end of a line, or, on the contrary, completed in the middle of one, which, as we have already seen, is directly opposite to the genius of the ancient Gothic versification, in which the sense rarely, if ever, concludes in the middle of a line. [1])

---

[1]) Mr. Wm. Grimm of Cassel, in his very learned work, „*Deutsche Heldensage, Gotting.* 1829", has, in his quotations of several A. S. verses, strictly adhered to the combination of two lines in one, maintained chiefly by his Brother, Dr. J. Grimm, and has consequently been often obliged to begin or end his quotations in the middle of a line, as at *p.* 14 &c.; but at *p.* 18 a most singular mistake has been occasioned by this forced union of two lines; the passage is from the „Song of the Traveller" (*Conybeare's Illustration &c.*, *p.* 11), which is thus quoted:

„hâm gesôhte eastan of Ongle
Eormanrices wraþes wærlogan."

Here the last half of the 1st line is not at all connected with the first half, but with the first word of the next line, and this again has no connexion with the rest of the 2nd line, which has evidently two *sub-letters*, and therefore, according to Mr. Grimm's own rule, ought to be the first part of a line.

Thus not only are the verses improperly arranged, but

449. Hickes thinks that this species of verse would prove to be the same as the pindaric verse of the Greeks, and that we should find the A. S. versification to consist of the same feet, both simple and compound, if we were only acquainted with the syllabic quantity; and it cannot be denied that, inasmuch as the Greek feet comprize every possible arrangement of long and short syllables, it is easy to resolve or divide every human discourse into such feet: but if we attempt to scan one of the examples quoted, or any other A. S. verse, according to the rules of Greek quantity, we shall soon discover that such scansion was just as far from the thoughts of the poet, as it was from Hickes's, to divide his long preface, according to the Greek metres. In another place, he compares the A. S. narrative verse, as Olafsen the Icelandic, with the adonic verse, and they certainly bear much resemblance to each other; but that this comparison also is very futile, we may easily convince

---

the alliteration is entirely deranged, whereas they are perfectly right in Conybeare, who has only committed a slight mistake in the preceding lines, and in the translation. The passage ought to be thus:

*h*red-cyninges	*crudelis principis*
*h*ám gesóhte,	*domum quæsivit*
*e*ástan of *O*ngle,	*ex oriente ab Anglis,*
*E*ormanrices,	*Hermanrici,*
*w*ráðes *w*ærlogan;	*irati fœdifragi;*
ongan þá *w*orn sprecan.	*incepit tunc multa loqui.*

Mr. Grimm, whose quotation begins in the middle of a comma, or proposition, has also been mistaken in the sense, translating g e s ó h t e by *ich besuchte* (*I visited*), instead of *er besuchte* (*he visited*), and not observing that the introduction of the poem ends only here, and that the Traveller does not begin his speech till the next line:

„Fela ic monna gefrægn	*I heard of many men*
mægðum wealdan &c."	*governing the tribes &c.*

the Phrygian metre is totally subverted. The whole of Hesiod and Virgil cannot however be so easily turned into narrative verse as these passages; as, in order to effect this decomposition, it is sometimes necessary to divide words, which is a great fault in Icelandic versification, but as this is not unusual in pindarics, and in the choruses of the Tragedians, it cannot well be here considered as an important objection.

452. The reverse of the process does not hold good; for narrative verse cannot, by any means, be so easily turned into hexameter; the reason of which is that the hexameter is subjected to greater restriction. The Icelandic metre may conveniently admit the arrangement of long and short syllables, which is found in the hexameter, and which is, in fact, natural to it, but the hexameter does not reciprocally allow itself those liberties which are assumed by the Icelandic metre, in which each line, not excepting the third, may indiscriminately end in a single long syllable, or a long, followed by one, or even two, short. The first and last of which cases are inadmissible in the conclusion of hexameters: nor can the complement be made at all times to comply with the demands of the hexameter, yet it often falls in pretty exactly, as, in the Völuspá:

Þögnuðs biðr ek | allar | helgar | kindir | meiri ok | minni
mögu | Heimdallar | vild' at ek | Valföðr | vèl fram-|teljak?

Be silent all holy beings, greater and less,
Sons of Heimdal! Wilt thou that I reveal the wonders of Odin?

and in *Beowulf* 4, 5.

We synt | gumcynnes | Geáta-|leóde and | Hige-|láces
heorð ge-|neátas: | wæs mín | fæder | folcum ge-|cyþed.

We are of the race of the Gothic people and Higelac's retainers: my father was known to the nations.

Which are tolerable hexameters, but the alliteration

is destroyed by this transformation, as the metre is by the decomposition of the hexameters. Notwithstanding then that each of these races has changed this species of verse, according to its own fancy, it nevertheless seems evident that the original idea was the same, and consequently that the groundwork of the poetry, no less than of the language itself [1]), was, in the beginning, common to both.

453. That it was common to all the Gothic tongues is best proved by examples. The Old-Saxon *Harmonia Evangelica Cottoniana* (the beginning of which is quoted by Hickes, *Gramm. A. S. p.* 189, and by Nyerup in his *Symbolæ ad Litteraturam Teutonicam, p.* 130) is composed throughout in this kind of verse, as Prof. von der Hagen has shewn, in a fragment of considerable length, in the *Jenaische Allgemeine Lit. Zeitung for* 1809 *Col.* 182. The beginning of the poem runs thus:

Manega waron,	*Many were*
the sia iro mód gespon,	*whom their minds impelled*
that sia bigunnon	*to begin*
word godes reckean.	*to expound God's word.*

Also another passage (*Hickes p.* 190. *Nyerup p.* 143):

Thú bist thie waro (quat Petrus)	*Thou art the true (said Peter)*
waldendes suno,	*Son of the Lord,*
libbiandes godes,	*of the living God,*
the thit ljoht giscóp,	*who created this light,*
Crist cuning ewig;	*Christ the eternal King;*
so welliat wi quethan alla,	*so will we say all,*
jungron thina,	*thy disciples,*
that thú sis god selbo.	*that thou art God himself.*

[1]) On this head the curious reader may consult my Prize-essay: *Undersøgelse om det gamle Nordiske eller Islandske Sprogs Oprindelse i. e.* Researches on the Origin of the old Scandinavian or Icelandic language, Cop. 1818. 8vo.

456. We have here in the first line of each couplet, three ictus, besides a number (3—6) of short syllables, especially between the first and second ictus. In the second line are only two ictus at the conclusion, but preceded by a very long complement of from four to eight short syllables, which usually makes the second line of each couplet as long as the first: it has moreover a half ictus in the beginning, nearly as follows:

The first line has always two sub-letters at the two first ictus. The second line has its chief letter at the first ictus; that is, in the middle of the line, after the complement, very seldom in the beginning, where the weaker emphasis, or half ictus is found.

I have inserted this piece entire, for the sake of giving a distinct idea of the system: it consists of twenty lines, or ten couplets, and, both at the beginning and the end, stands in immediate connexion with the com-

---

that came to him from the Lord of Hosts,
he was like the light stars;
he should work the praise of the Lord,
he should hold dear his joys in heaven,
and should thank his Lord,
for the bounty he bestowed upon him in that light;
then he would have let him possess it long:
but he turned it for himself to a worse purpose,
began to raise war,
against the highest ruler of heaven,
who sitteth on the holy seat:
dear he had been to our Lord;
it might not be hidden from him,
that his angel began
to be presumptious.

mon narrative verse of the poem; the poet's design, in this transition to a metre of a more solemn kind, being obviously to suit his verse to the grandeur of his subject, viz. the exalted splendour and heinous rebellion of the archangel; and, in this respect, it also answers accurately to the Icelandic six-lined narrative verse, which (for instance, in the Hákonarmál) is mixed with eight-lined, for variety.

457. The late Revd. J. J. Conybeare, in his *Illus. of A. S. Poetry, Introd. p.* 11 & 13. has supposed this species of verse to consist of four feet, in consequence of having included the short syllables of the first line, and the complement of the second, in the measure of the verse; but that this was not the intention of the author, is evident;

458. 1st. Because then there would often be more than three accented words, in each couplet, beginning with the same letter, which would be a violation of the laws of alliteration (425); for instance, in line 1, there would be three *s*, in the words gesett, swá, and gesæliclice, and in *l.* 7, three *w*, which Mr. Conybeare has been compelled to admit. In *l.* 6, he has supposed hæfde and hine to contain the riming letters, though a comparison with lines 2 and 4 shews that hwítne is the word containing the chief letter, and that hæfde and hine are short or toneless.

459. 2ndly. Because the chief letter would then be placed in the back ground, and, as in the example just cited, be, in a manner, hidden by subordinate words, (pronouns, auxiliaries, or particles) which would consequently become accented, in direct opposition to the rules of ancient versification.

460. 3dly. Because these verses would then assume an entirely different character from that of the common

this long species of verse, which he himself discovered, supplied the strongest argument against him; as two of these lines, if added together, would thereby become so long, that they could not possibly be tolerated. Neither in music nor singing can it be indifferent whether a line has its natural length or a double one.

Heroic Verse.

463. There are but few specimens of verse in any metre decidedly different from the preceding. That the Icelandic Dróttkvæði, or *Heroic Verse* (consisting of a union of alliteration with line-rime, and of regular lines, of equal length, of 4, 6 or 8 syllables) was known to, and common among, the Anglo-Saxons may be doubted. A passage in the „*History of the Anglo-Saxons*", where it is mentioned that *Æthilbald, besides hexameters and pentameters, left behind him a species of Latin verse, not formed on quantity, but consisting of eight syllables in every line*", does not seem applicable in this place, as the examples given by Mr. Turner, vol. 3. p. 357, have final rime, and therefore belong to the Rúnhenda, and are not the Icelandic Liljulag, as might be inferred from the above description, the chief characteristic of Liljulag being, that every stanza consists of eight lines, each of which has four long syllables, accompnied by its long, and sometimes also, short syllable, without a complement; it has, likewise, line-rime (432), *perfect* in the first, and *half* in the second of the two lines connected by alliteration, but never final rime.

---

e. g. werodes wísa. wordhord onleác. Here is no confusion; but, with the modern punctuation, the case is very different, according to that, we should read werodes wísa wordhord onleác, thus entirely subverting the structure of the verse. (445. Cf. the note p. 152.)

Popular Verse.

464. Rúnhenda, or *Popular Verse*, consists also usually of regularly divided lines, of equal length, with alternate long and short syllables. According to the number of the long syllables, it is divided into several species, only the shortest of which have a complement, but all are distinguished by final rime. The passages, quoted by Hickes, from Cædmon's paraphrase, in which a few lines, out of a whole book of manifest narrative verses, happen by chance to rime together, prove as little as the rimes in Horace and Virgil, and cannot be seriously adduced by any Scholar (cf. p. 6 l. 14 sqq.); but that rime was universal among the Anglo-Saxons, is evident from the Latin examples already quoted, and besides the equivocal instance at p. 143, we have now evident Anglo-Saxon examples, of various lengths and cadences, in the riming poem, published by Mr. Conybeare.

465. I will not fatigue the reader, by citing any passages from this poem, as scarcely any of the stanzas are perfectly clear and intelligible, though the Revd. W. D. Conybeare has made a meritorious attempt to translate the whole. I will merely observe that, with respect to the structure of the verse, it bears a great resemblance to the Icelandic poem Höfuðlausn, *by Egill Skalla-Grimsson;* for instance, in the beginning:

Mĕ līfes ŏnlāh	*He gifted me with life*
sĕ ðis leoht ŏnwrāh.	*who displayed this light.*

Vestr fór ek um ver,
en ek Viðris ber.

Even the structure of the burthen (Icel. stef) and the intermediate sections (stefjamál) seem to be discoverable here, and, in general, there seems to be no

In the next example, which he gives, he is without doubt again mistaken; it is the following: for ansiónne þín *before thy countenance.* Here too, as in the preceding instance, he takes þín to be of the neuter gender; though the termination *e* in ansiónne shews that the translator has rightly inflected the word as a feminine, and simply used þín undeclined, as the genitive of þú; instances of which occur in the other Gothic languages. But it would be tedious to correct all Hickes's errors of this nature; and to describe this dialect more accurately after his description, as long as there is nothing of it given in print, would be to little purpose. It is much to be regretted that, instead of an unsatisfactory account in six folio pages, he did not give us some considerable and connected specimens of this dialect of the A. S., which alone seems to have any claim to that appellation.

470. At the same time, it must be observed that, even in the purer A. S. pieces, some of the peculiarities of this dialect are, here and there, to be traced, as *a* for *an*, and *o* for *e*, in the terminations, also *eo* for *y* and *e* for *eo*, *ea*, in the middle of words, which perhaps are to be ascribed to the dialect of the transcribers, and might, should this tongue ever become an object of critical investigation, possibly help to determine the age of M. S. S. and the place where they were written. Some of these peculiarities being common to the Frisic and Old-Saxon, may safely be ascribed to that tribe of Angles which seated itself in Northumberland, and not to the Scadinavians, in whose language they are not to be found, and thus contribute to prove that the Angles were of genuine Teutonic, and not of Scandinavian, origin.

EXTRACTS,

IN PROSE AND VERSE,

BY WAY OF PRAXIS.

From
The New Testament.

Quatuor D. N. Jesu Christi Evangeliorum versiones perantiquæ duæ, Gothica scil. & Anglosaxonica &c. opera Fr. Junii & Th. Mareschalli. Dordrechti 1665.

(Matth. 5, 43.)

Ge gehýrdon þæt gecweden wǽs lufa þínne nextan[1], and hata þínne feónd; sóþlice[2] ic secge eow: lufiað eowre fýnd, and dóð wel þám þe eow yfel dóð, and gebiddað for eowre ehteras[3] and tǽlendum[4] eow; þæt ge sín eowres fæder bearn, þe on heofonum ys, se-ðe déð þæt his sunne up-a-springð ofer þá gódan and ofer þá yfelan, and he lǽt rinan ofer þá rihtwísan and ofer þá unrihtwísan. Gif ge sóðlice þá lufiað, þe eow lufiað, hwylce méde habbað ge? hú ne[5] dóð mánfulle[6] swá? And gif ge þæt án dóð, þæt ge eowre gebróðra wylcumiað[7], hwæt dó ge máre? hú ne dóð hǽþene swá? Eornustlice beóð fulfremede[8], swá eower heofonlica fæder is fulfremed.

Begýmað[9] þæt ge ne dón eowre rihtwísnesse beforan mannum, þæt ge sýn geherede[10] fram him, elles[11] næbbe ge méde mid eowrum fæder, þe on heofenum ys. Eornustlice þonne þú þíne ælmessan[12] sylle, ne bláwe man

1) Nextan or nyhstan *next, neighbour.* 2) *Verily, but.* 3) Pl. of ehtere persecutor. 4) More correctly tǽlendan, subint. þá, for in this signification not governing a dative, as is evident from ehteras; R. tǽlan *to speak ill of.* 5) Hú ne an interrogative form, like the Lat. *nonne.* 6) Mánfull *wicked, nefarious*, from mán *nefas.* 7) Wylcumian *to welcome, salute.* 8) Fulfremed *perfect.* 9) Begýman *to take heed.* 10) P. P. of herian *to praise.* 11) *Else.* 12) Ælmesse *alms.*

byman[1] beforan ðe, swá liceteras[2] dóð on gesomnungum and on wycum[3], þæt hý sín geárwurþode[4] fram manum; sóð ic eow secge híg onfengon hyra méde. Sóðlice þonne þú þíne ælmessan dó, nyte þín wynstre[5] hwæt dó þín swyþre[6]; þæt þín ælmesse sý on diglum[7], and þín fæder hit agylt[8] þe, se-þe gesýhð on dihlum.

And þonne ge eow gebiddon, ne beó ge swylce liceteras, þá lufiað þæt híg gebiddon[9] hí standende on gesomnungum and on stræ̆tahyrnum[10], þæt men híg geseón; sóð ic secge eow, hí onfengon hyra méde. Ðú sóðlice, þonne þú þe gebidde, gang intó þínum bedclyfan[11] and, þínre dura belocenre, bide þinne fæder on dihlum; and þín fæder, þe gesýhð on diglum, he hyt agylt þe. Sóðlice þonne ge eow gebiddon, nellen ge sprecan fela swá hæþene, híg wénað þæt híg sýn gehýrede on hyra menigfealdan spræ̆ce, nellen ge eornostlice[12] him geefenlæ̆can[13]; sóðlice eower fæder wát hwæt eow þearf ys, ær þám þe ge hine biddað. Eornustlice gebiddað eow þus: Fæder úre! þú þe eart on heofenum, sí þín nama gehálgod: tó-becume[14] þín ríce: gewurðe þín willa on eorþan, swá swá on heofenum: úrne dæghwamlican hláf[15] syle us tó dæg: and forgyf us úre gyltas[16], swá swá we forgifað úrum gyltendum: and ne gelæ̆d[17] þú us on costnunge[18], ac alýs us of yfele. Sóð-

---

1) Byma *trumpet.* 2) Licetere *hypocrite.* 3) Wic *street, wick.* 4) *honoured.* 5) *Left (hand).* 6) *Right (hand).* 7) On diglum (or dihlum) *in secret,* from digul *secret.* 8) Agyldan *to pay, recompense.* 9) Þæt híg g. h.; pl. subj. ic me gebidde, verb. refl. 10) *Corners of ways,* from stræ̆te *a street, way,* and hyrne *a corner.* 11) Bedchamber, from clyfa, Icel. klefi, Lat. *conclave.* 12) *Therefore, then.* 13) *Imitate.* 14) Tó-becuman *to come.* 15) *Bread, loaf.* 16) Gylt *sin, debt.* 17) Conjecture for gelædde in the original, which is the imperf. 18) *Temptation,* v. costnian *to tempt.*

lice[1]. Witodlice[2] gif ge forgifað mannum hyra synna, þonne forgyfð eower se heofenlica fæder[3] eow eowre gyltas: gif ge sóðlice ne forgyfað mannum, ne eower fæder ne forgyfð eow eowre synna.

(Marc. 4, 1—9.)

And eft he ongan hí æt ðære sæ læran, and hym wæs mycel menegu tó-gegaderod; swá þæt he on scip eóde, and on þære sæ wæs, and ealle seó menegu ymbe þá sæ wæs on lande. And he hí fela on bígspellum lærde, and hym tó-cwæð on hys láre: Gehýrað! úte eóde se sædere hys sæd tó sáwenne; and þá he sew, sum feoll wið þone weg, and fugelas comon and hyt fræton[4]. Sum feoll ofer stán-scyligean[5], þar hyt næfde mycel eorðan, and sona up-eóde, for-þám-þe hyt næfde eorðan þiccnesse; þá hyt up-eóde, seó sunne hyt forswælde[6], and hyt forscranc, for-þám hyt wirtruman[7] næfde. And sum feoll on þornas; þá stigon ða þornas and forðrysmodon[8] þæt, and hyt wæstm ne bær: and sum feoll on gód land, and hyt sealde, upstígende and wexende, wæstm, and án bróhte þrittigfealdne, sum syxtigfealdne, sum hundfealdne. And he cwæð: gehýre se-ðe eáran hæbbe tó gehýranne.

(Luc. 15, 11—32.)

He cwæð sóðlice: Sum man hæfde twégen suna; þá cwæð se gyngra[9] tó hys fæder: „Fæder! syle me mínne dæl þínre[10] æhte, þe me tó-gebyreð[11];" þá dælde he him his æhte. Ða æfter feawa dagum ealle his þing ge-

1) *Truly, amen.* 2) *For, since.* 3) Eower se h. f., literally *your the heavenly Father.* 4) Fretan *to devour.* 5) Stán-scylig *stony.* 6) Forswælan *to burn, scorch.* 7) Wirtruma *root.* 8) For-ðrysmian *to choke.* 9) The text has yldra both in Daye's Edit. and in that of Junius; the Vulgate has *adolescentior.* 10) Conject, for minre. 11) Tó-gebyrian *to belong to.*

ahd þá[1] æfter þám forespreccenan cyningum Ðeódric feng tó þám ilcan·ríce[2], (se Ðeódric wæs Amulinga, he wæs cristen, þeáh he on þám arríaniscan gedwolan[3] þurhwunode[4]), he gehet[5] Rómanum his freóndscipe, swá þæt hí móstan heora ealdrihta[6] wyrðe[7] beón; ac he þá gehát swiðe yfele gelæste[8], and swiðe wráþe geendode mid manegum máne, (þæt wæs tó-eácan oþrum unarímedum[9] yflum, þæt he Jóhannes þone papan het ofsleán)[10]: þá wæs sum consul, þæt we heretoha hátaþ, Boetius wæs háten, se wæs in bóc-cræftum[11] and on woruld-þeawum[12] se rihtwísesta; se þá ongeat þá manigfealdan yfel, þe se cyning Ðeódric wiþ þám cristenandóme and wiþ þám rómaniscum witum[13] dyde; he þá gemunde[14] þára cþnessa[15] and þára ealdrihta, ðe hí under þám cáserum hæfdon heora eald-hláfordum. Ðá ongan he smeágan[16] and leornigan[17] on him selfum, hú he þæt ríce þám unrihtwísan cyninge a-ferran[18] mihte, and on riht-geleáf-fulra and on rihtwísra anwald gebringan; sende þá digellice érend-gewritu[19] tó þám cásere tó Constantinópolim (þær is Creca heah-burh, and heora cynestól)[20], for-þám se cásere wæs heora eald-hláford-cynnes[21], bædon hine þæt he him tó heora ealdrihtum gefultumede[22]. Ðá þæt ongeat se wæl-hreowa[23] cyning Ðeódric, ðá het he hine gebringan on carcerne[24], and

1) *Then.* 2) Feng tó ríce *assumed the government,* from fón *to take &c.* 3) Gedwola *error, heresy,* v. gedwellan *to mislead.* 4) *To persevere, persist.* 5) Imp. of gehátan *to promise.* 6) *Of their ancient privileges,* gen. pl. of ealdriht. 7) *Worthy.* 8) Imp. of gelæstan *to fulfil, perform.* 9) *Numberless.* 10) *To slay.* 11) *Literature, book-craft.* 12) *Secular institutions.* 13) Wita *a wise man, a chief.* 14) Imp. of gemunan *to remember;* governs the gen. 15) Éþnes *liberty, facility.* 16) *To inquire, to consider.* 17) *To learn, meditate.* 18) *To take away.* 19) *Letter, message.* 20) *Royal seat.* 21) Cynn *family, kin.* 22) Imp. of gefultumian *to help.* 23) *Cruel.* 24) carcorn *prison.*

þærinne belúcan. Đá hit đá gelomp þæt se árwyrđa[1] þær[2] on swá micelre nearonesse[3] becom[4], þá wæs he swá micle swiđor on his móde gedréfed[5], swá his mód ær swiđor tó þám woruld-sælþum gewunod[6] wæs, and he đá nánre frófre be-innan þám carcerne ne gemunde, ac he gefeoll niwol[7] of dúne on þá flór, and hine a-strehté[8] swiđe unrót[9] and ormód, hine selfne ongan wépan, and þus singende cwæþ:

2. Đá liđ, þe ic wrecca geó lustbærlice[10] song, ic sceal nú heofiende[11] singan, and mid swiđe ungeradum[12] wordum gesettan[13], þeáh ic geó hwílum gecoplice[14] funde; ac ic nú wépende and giscende[15] of geradra worda misfó[16]. Me a-blendan[17] þás ungetreowan[18] woruld-sælþa, and me forletan[19] swá blindne on þis dimme[20] hol; đá bereáfodon[21] (me) ælcere lustbærnesse[22]; þá-đá ic him æfre betst truwode[23], đá wendon hí me heora bæc[24] tó, and me mid ealle[25] from-gewitan[26]. Tó hwon[27] sceoldan, lá! mine fríend seggan þæt ic gesælig mon wære? Hú mæg se beón gesælig, se-đe on đám gesælþum đurhwunian ne mót?

3. Đá ic þá đis leóþ, cwæđ Boetius, geomriende[28] a-sungen hæfde, đá com đær gán in tó me heofencund

---

1) *Venerable* (Dan. *Ærværdig*). 2) My own conjecture for wæs, which cannot be combined with the imp. becom. 3) *Narrowness, straight.* 4) *To come.* 5) Gedréfan *to afflict.* 6) Gewunian *to be accustomed, wont.* 7) Niwol, niwel *prostrate.* 8) Imp. of astreccan *to extend, stretch.* 9) *Sad,* from rót *gay.* 10) *Merrily.* 11) Heofian *to wail, lament.* 12) *Rude, dissonant.* 13) *To compose.* 14) *Fitting.* 15) Giscian *to sob.* 16) *To deviate, lack.* 17) Imp. of ablendan *to blind.* 18) *False.* 19) Imp. of forlétan *to leave.* 20) *Dim.* 21) Imp. of bereáfian *to bereave,* governs the pers. in acc. and the thing in gen. 22) *Pleasure.* 23) Imp. af truwian *to trust.* 24) *Back.* 25) Mid ealle *altogether, quite.* 26) *Depart from me.* 27) *Wherefore.* 28) Geomrian *to sigh, groan.*

gyt heó ne móste landes brúcan[1], ær hire frýnd fundon æt[2] Eádwearde cyncge, þæt he him þæt land forbeád, swá he éniges brúcan wolde[3], and he hit swá alet[4]. Đá gelamp on fyrste þæt se cyninc Godan oncuðe[5] swá swyðe, swá him man æt-rehte[6] béc and land ealle þá þe he áhte, and se cyning hine þá and ealle his áre[7] mid bócum and landum forgeaf Eádgife, tó ateónne[8] swá-swá heó wolde. Đá cwæþ heó, þæt heó ne dorste for gode, him swá leánian[9] swá he hire tó geearnud[10] hæfde, and agef him ealle his land, butom twám sulungum[11] æt Osterlande, and nolde þá béc agifan, ær heó wyste hú getriwlice[12] he hí æt landum healdan wolde. Đá gewát Eádweard cyncg, and fencg Æðelstán tó ríce. Đá Godan sæl[13] þúhte, þá gesóhte he þone kyninc Æðelstán, and bæd þæt he him geþingude[14] viþ Eádgife his bóca edgift[15], and se cyncg þá swá dyde; and heó him ealle agef buton Osterlandes béc, and he þá bóc, unnendre[16] handa, hire tó-let, and þára oþerra mid eáðmettum[17] geþancude, and ufen-an[18] þæt twelfa sum hire áð sealde for geborenne and ungeborenne[19], þæt þis æfre gesett spræc[20] wære. And þis wæs gedón on Æðelstánes kyningces gewitnesse, and his wytena æt Hamme wiþ Læwe[21]; and Eádgifu hæfde land mid bó-

---

1) *Enjoy, possess.* 2) Findan æt *to obtain from.* 3) *As (if) he would enjoy any.* 4) Imp. of alætan *to renounce, resign.* 5) Oncunnan *to reproach.* 6) Æt-reccan *to abjudicate, deprive of;* this word, which is not in Lye's Dict., is here translated by *exponeret.* 7) Ár *property, possessions.* 8) Ateón *to dispose of.* 9) *Reward, requite.* 10) Earnian *to earn, deserve.* 11) Sulung *acre, carucate.* 12) *Faithfully.* 13) *A fit opportunity.* 14) Þingian *to arrange, intercede.* 15) *Restitution.* 16) Unnendre handa *donante manu, voluntarily,* from unnan *to give, grant.* 17) Mid eáðmettum *humbly.* 18) *Besides, after.* 19) *For born and unborn.* 20) Gesett spræc *a fixed agreement.* 21) *At Ham near Lewes.*

cum þára twégea cyninga dagas, hire suna. Đá Eádréd geendude[2 2], and man Eádgife berýpte[2 3] ælcere áre; þá namon Godan twégen suna Leófstán and Leófric on Eádgife þás twá foresprecenan land æt Culingon and æt Osterland, and sædon þám cilde Eádwige, þe þá gecoren[3] wæs, þæt hý rihtur hiora wæren þonne hire. Þæt þá swá wæs oð Eádgár astihtod[4], and he and his wytan gerehton þæt hý mánfull reáflác gedón hæfden, and hí hire hire áre gerehton and agefon. Đá nam Eádgifu be ðæs cynincges leáfe[5] and gewitnesse and eallra his bisceopa þá béc, and land betæhte intó Cristes-cyrcean, mid hire ágenum handum up-on þone altare lede[6], þán hyrede on écnesse tó áre, and hire sawle tó reste; and cwæþ þæt Crist sylf mid eallum heofonlicum mægne þone awyrgde on écnesse, þe þás gife æfre awende oððe gewanude[7]. Đus com þeós ár intó Cristes-cyrcean hyrede.

Edward the Elder had three wives: 1. Eguina, the mother of Athelstan, who died Ao. 940; 2. Elflida, who had daughters only; 3. Edgifa, the mother of Edmund and Edred. Edmund had two sons, Edwy and Edgar. Edwy died Ao. 959, and Edgifa Ao. 963.

From
Canute the Great's Secular Laws.

Đis is ðonne seó worldcunde[8] gerednes[9], ðe ic wille mid mínan witena-ræde þæt man healde ofer eall Englaland.

---

1) *Died.* 2) Berýpan *to bereave.* 3) *Chosen* (*king*). 4) Astihtod perhaps an error for astihtode, imp. of astihtian *to dispose, order*; or: (wæs) astihtod *was established* (*king*). 5) *Leave.* 6) *Laid,* imp. of lecgan. 7) *Diminish, impair.* 8) *Secular.* 9) *Institution.*

æwbrecan[1], gebúgan and gebétan oþþe of eyþþe[2] mid synnan gewítan.

7. Licceteras and leógeras[3], rýperas[4] and reáferas[5] godes graman[6] habban æfre, buton híg geswýcan, and ðe deópor gebétan. And se-þe wille eard rihtlice clænsian and unriht alecgan[7], and rihtwýsnesse lufian, ðonne mót he georne ðillices stýran[8], and ðillic ascunian[9].

8. Utan[10] eác ealle ymb fryþes-bóte[11] and feósbóte smeágan[12] swiþe georne: swá ymbe fryþesbóte swá ðám bundan[13] sý selost[14], and ðám þeófan sý láþast[15]; and swá ymbe feósbóte, þæt áne mynet gange ofer ealle ðás þeóde, butan ælcon false, and þæt nán man ne forsace[16]. And se-ðe ofer ðis false wyrce, ðolige[17] ðære handa ðe he þæt false mid worhte, and he híg[18] mid nánum ðingum ne gebicge, ne mid golde ne mid seolfre. And gif man þonne ðæne geréfan[19] teó[20], þæt he be his leáfe þæt false worhte; ládige[21] hine mid ðrýfealdre láde, and gif seó lád ðone[22] berste[23], hæbbe þonne ylcan dóm ðe se þe þæt fals worhte.

9. And gemeta[24] and gewihta[25] rihte man georne, and ælces unrihtes heonon-forþ geswíce.

---

1) Æwbreca *an adulterer.* 2) Cyþðe *country.* 3) Leógere *a liar.* 4) Rýpere *a thief.* 5) Reáfere *a robber.* 6) *Anger.* 7) *Suppress.* 8) *Punish.* 9) *Shun.* 10) A verbal particle of exhortation equivalent to *let us.* 11) Bót *restoration, prescrvation;* whence fryþes-bót *preservation of the peace,* and feós-bót *restoration of the coin.* 12) *Inquire.* 13) Bunda *husbandman, peasant.* 14) Sup. of sæl *good.* 15) Láð *detrimental, destructive.* 16) *Refuse.* 17) *Suffer.* 18) Híg i. e. *the hand.* 19) *Reeve* (D. *Greve,* G. *Graf*). 20) Teón *to accuse.* 21) Ládian *to clear, vindicate,* whence the subs. Lád. 22) Ðone here seems to have been transposed with the þonne following. 23) Berstan *to be wanting, defective.* 24) Gemet *a measure.* 25) Gewiht *a weight.*

10. Burgbóte[1] and bricgbóte and scipforþunga[2] agynne man georne, and fyrþunga[3] các swá, á þonne[4] þearf sý for geméne lícre[5] neóde.

A Spell

to promote the Fertility of the Land.

From Prof. Nyerup's *Symbolæ ad Litteraturam Teutonicam antiquiorem. Hafniæ* 1787.

Her ys seó bót, hú þú meaht þine æceras bétan[6] gif hi nellaþ wel wexan[7], oððe þær hvilc ungedefe[8] þing ongedón bið, on drý[9] oððe on lybláce[10].

Genim[11] þonne on niht, ær hyt dagige, feower tyrf on feower healfa[12] þæs landes, and gemearca[13] hú hý ær stódon. Nim þonne éle[14] and hunig and beorman[15] and ælces feós meolc[16], þe on þém lande sý, and ælces treowcynnes dæl, þe on þém lande sý gewexen, butan heardan beáman[17], and ælcre nam-cuþre[18] wyrte[19] dæl, butan glappan[20] ánon; and dó þonne hálig wæter ðæron, and drýpe[21] (man) þonne þriwa on þone staðol[22] þára túrfa, and cweðe þonne ðás word: *crescite* ɔ: wexe

---

1) Burgbót and bricgbót *the keeping of towns and bridges in repair.* 2) Scipforþung *the equipment of ships.* 3) The signification of this word seems very doubtful; perhaps we should read fyrþrunga *furtherings, conveyances.* 4) Á þonne *whenever.* 5) *Common.* 6) *Restore, ameliorate.* 7) *Wax, grow, produce.* 8) *Improper, evil, unfitting,* from gedefe *quiet, convenient &c.* 9) *Wizard,* but here it signifies *witchcraft.* 10) *Enchantment.* 11) Geniman *to take.* 12) *Side.* 13 *Mark, notice.* 14) *Oil.* 15) Beorma *barm.* 16) *Milk.* 17) *Excepting hard timber trees.* 18) *Of which the name is known.* 19) Wyrt *a plant, wort.* 20) Perhaps *burs* (*lappa*); the word is not in Lye. 21) *Drip.* 22) *Foundation, place.*

(ge) *& multiplicamini* ↄ: and gemænigfealde (ge), *& replete* ↄ: and gefylle (ge) *terram* ↄ: þás eorðan! *in nomine patris et filii et spiritús sancti* [*sit*] *benedicti*, and *Pater noster* swá oft swá þæt oðer, and bere siþþan þá tyrf tó circean, and mæssepreoßt a-singe feower mæssan ofer þán turfon, and wende man þæt gréne[1] tó ðán weofode, and siþþan[2] gebringe man þá tyrf þær hí ær wæ̀ron, ær sunnan setl-gange[3], and hæbbe him geworht of cwic-beáme[4] feower Cristes-mælo[5], and awríte on ælcon ende: Matthéus and Marcus, Lúcas and Jóhannes, lege[6] þat Cristesmæl on þone pyt neoþeweardne[7], cweðe þonne: *crux Mattheus, crux Marcus, crux Lucas, crux sanctus Jóhannes.* Nim þonne þá tyrf, and sete þærufon-on[8], and cweðe þonne nígon siðon þás word: *crescite*, and swá oft *Pater noster*, and wende þe þonne eástweard, and onlút[9] nigon siðon eádmódlice[10], and cweð þonne þás word eástweard:

Ic stante arena[11]
ic me bidde,
bidde ic þone máeran
bidde þone miclan drihten,
bidde ic þone háligan
heofonríces weard[12],
eorðan ic bidde
and upheofon[13],
and þá sóþan
sancta Marian
and heofones meaht[14]
and heah-reced[15];
þat ic móte þis gealdor[16]
mid gife drihtnes
tóþum ontýnan[17];
þurh trumne[18] geþanc[19]
aweccan þás wæstmas
us tó woruld nytte[20];
gefylle þás foldon[21]
mid fæste geleáfan[22],

1) *The green side.* 2) *Afterwards.* 3) *Sunset.* 4) *Living timber.* 5) Cristes-mæl *Crucifix.* 6) *Lay.* 7) *Netherward.* 8) *Thereupon, thereover.* 9) Onlútan *to bow, incline.* 10) *Humbly.* 11) Apparently intended for Latin, but void of meaning. 12) *Preserver, guardian.* 13) *High heaven.* 14) *Power, might.* 15) Reced *house, palace.* 16) Or galdor *incantation.* 17) *Dentibus aperire*, i. e. *utter.* 18) *Firm, stedfast.* 19) *Mind, thought.* 20) Nyt *use.* 21) For foldan *earth.* 22) Mid f. g. *through firm belief.*

wlitigian[1] þás wancg-turf[2] se-þe ælmyssan[3]
swá se witega cwæð: dælde dómlice[4]
þæt se hæfde áre on eorðríce, drihtnes þances[5].

Wende ðe þonne þriwa sunganges[6], astrece[7] (þe) þonne on andlang, and arím[8] þær Letanias, and cweð þonne *Sanctus, sanctus, sanctus* oð ende, sing þonné *Benedicite* awe nedon earmen[9] and *Magnificat* and *Pater noster* 3, and bebeód[10] hit Criste and sancta Marían and þære hálgan róde[11] tó lofe and tó weorðunga[12], and þán tó áre[13], þe þat land áge, and eallon þám þe him underðeódde synt.

Þonne þat eall síe gedón, þonne nime man uncuð[14] sæd æt ælmes-mannum[15], and selle him twá swylc swylce man æt him nime, and gegaderiē ealle his sulh-geteógo[16] tógædere; borige þonne on þán beáme stór[17] and finol[18] and gehálgode sápan[19], and gehálgod sealt: nim þonne þat sædrete on þæs sules bodig[20], cweð þonne:

Erce, erce, erce[21] eácniendra[25]
eorðan módor and elniendra![26]
geunne ðe se alwalda[22] sceafltahen[27]
éce drihten se scíne[28] wæstma,
æcera wexendra[23] and þære brádan
and wriðendra[24], bere[29] wæstma,

1) *Beautify, adorn.* 2) Wang *a field.* 3) *Alms.* 4) Dómlice here seems to signify *liberally.* 5) *For the sake of the Lord.* 6) *Round with the sun.* 7) *Prostrate.* 8) *Count, repeat.* 9) Awe n. e. I am unable to explain these words. 10) Bebeódan *to commit, commend.* 11) Ród *rood.* 12) *To the praise and honour.* 13) *Use.* 14) *Belonging to another, alienus.* 15) *Almsmen.* 16) *Ploughing implements* (G. *Gezeug*). The word is wanting in Lye. 17) *Frankincense.* 18) *Fennel.* 19) Sápe *soap.* 20) *Body.* 21) Erce perhaps the Engl. *arch-*, as erce-bisceop, so erce-módor i. e. *the earth.* 22) *Omnipotent.* 23) *Growing* i. e. *fertile.* This and the following genitives are governed by the verb geunnan. 24) Wriðian *to bud, fructify.* 25) Eácnian *to conceive, bring forth.* 26) Elnian *to strengthen, comfort.* 27) Evidently an error, either in the transcribing or of the press. 28) Scíne *fair, beautiful, sheen.* 29) Bere *barley.*

and þære hwitan
hwæte wæstma,
and . . . ealda
eorðan wæstma.
Geunne him
éce drihten
and his hálige,
þe on heofonum synt:
þæt hys yrð[1] si gefriþod[2]
wið ealra feónda gehwæne[3],
and heó si geborgen[4]
wið ealra bealwa[5] gehwylc,
þéra lybláca
geond land sáwen![6]
Nú bidde ic þone[7] waldend,
se-þe ðás woruld gesceóp,
þat ne sý nán tó þæs[8] cwidol wif
ne tó þæs cræftig man,
þæt awendan ne mæge
word þus gecwedene!

Þonne man þá sulh forð-drífe, and þá forman furh[9] on-steóte[10], cweð þonne:

Hál wes ðú, folde!
fira[11] módor,
beó ðú grówende
on godes fæðme[12]:
fódre[13] gefylled
firum tó nytte.

Nim þonne ælces cynnes melo, and abace[14] man (on) innewerdre handa brádne hláf, and gecned[15] hine mid meolce and mid hálig wætere; and lecge under þá forman furh, cweðe þonne:

Full æcer fódres
fira cinne,
beorht blówende[16]
ðú gebletsod weorð!
þæs háligan noman,
þe ðone heofon gesceóp
and ðás eorðan,
þe we on-lifiað,
se god se þás grundas geworhte
geunne us grówende[17] gife,
þæt us corna gehwylc
cume tó nytte.

Cweð þonne þriwa: *Crescite: in nomine patris* (*et filii et spiritûs sancti*) [*sit*] *benedicti, amen,* and *Pater noster* þriwa.

---

1) *Seed, corn.* 2) *Protected,* from gefriðian. 3) *Whomsoever.* 4) *Secured.* 5) Bealu *malice, evil, bale.* 6) Geond land sáwen *sown, dispersed through the land.* 7) For þone. 8) Tó þæs cwidol wif and tó þæs cræftig man *adeo maledica femina* and *adeo potens vir.* 9) *Furrow.* 10) Onsteóte *push, drive* (G. *stossen*). The word is not in Lye. 11) Firas (Icel. firar) *men.* 12) Fæðm *bosom.* 13) Fóder *food, fodder.* 14) Abacan *to bake;* it here seems to signify *to heat* (in the inward part of the hand). 15) Gecnedan *to knead.* 16) Blówan *to blow.* 17) Grówan *to grow.*

From Abbot Ælfric's View of The Old Testament.

A Saxon Treatise concerning the Old and New Testament, written about the time of King Edgar 700 yeares ago &c. London **1623.**

Se ælmihtiga scippend
geswutelode hine sylfne
þurh þá micclan weorc,
ðe he geworhte æt fruman[1],
and wolde þæt þá gesceafta
gesawon his mærða[2],
and on wuldre[3] mid him
wunodon on écnisse,
on his underþeódnisse
him æfre gehýrsume;
for-ðám-þe hit ys swiþe wolic[4]
þæt ðá geworhtan gesceafta
þám ne beón gehýrsume,
þe hí gesceóp and geworhte.
Nás þeós woruld æt fruman,
ac hí geworhte god silf,
se-þe æfre þurhwunode
buton ælcum anginne
on his miclan wuldre
and on his mægen-þrymnisse[5]
eall swá mihtig swá he nú ys,
and eall swá micel on his leohte,
for-ðan-ðe he ys sóð leoht and líf
and sóðfæstnisse[6];
And se ræd[7] wæs æfre
on his ræ̆dfæstum[8] geþance,
þæt he wyrcan wolde
þá wundorlican gesceafta;
be-ðan-ðe[9] he wolde
þurh his micclan wísdóm
þá gesceafta gescippan[10],
and þurh his sóðan lufe
hig liffæstan
on þám lífe þe hí habbað.
Her is seó hálige þrinnis
on þisum þrim hádum[11]):
se ælmihtiga fæder,
of nánum oðrum gecúmen,
and se micla wísdóm,
of þám wisan fæder
æfre (of him ánum
butan anginne) acenned[12],
se-þe us alýsde
of úrum þeowte[13] syððan

1) Fruma *beginning.* 2) Pl. of mæ̆rð *greatness, glory.* 3) Wuldor *glory.* 4) *Unjust, iniquitous.* 5) *Majesty,* from mægen *might, main,* and þrymnis *glory.* 6) Perhaps more correctly on sóðfæstnisse *in truth.* 7) *Design, rede.* 8) *Firm, stable.* 9) *Seeing that, sicut.* 10) *Create.* 11) Hád *person.* 12) P. P. of acennan *to beget, gignere.* 13) Þeowet *bondage.*

From Abbot Ælfric's View of The New Testament.

Đá æfter sumum fyrste
férde se apostol,
swá-swá he gelaðod[1] wæs
þurh þá geleáffullan,
tó gehendum[2] burgum,
bodigende[3] geleáfan . . .
He becom þá tó ánre byrig,
swá-swá he gebeden[4] wæs,
gehende Ephesan,
and þær bisceop gehádode[5],
and þá circlican þeawas[6]
himsylf þær getæhte[7]
þám gehádodum preostum,
ðe he þær gelogode[8],
and mid micelre mærþe
þæt mennisc þær lærde
tó godes geleáfan
mid glædre heortan.
Đá geseáh Ióhannes
sumne cniht[9] on þám folce
iunglicre ylde
and ænlices hiwes;
stranglic on wæstme[10]
and wenlic[11] on nebbe[12],
swiðe glæd on móde
and on angite[13] caf[14],
and begann tó lufiënne
on his liðum[15] þeawum
þone iungan cniht,
þæt he hine Criste gestrýnde[16].
Đá beseáh[17] Ióhannes
swá up tó þám bisceope,
þe þá niwan[18] wæs gehádod,
and him þus tó-cwæð:
Wite þú, lá bisceop!
Þæt ic wille þæt þú hæbbe
þisne iungan man mid þe
on þínre láre æt hám[19],
and ic hine þe befæste[20]
mid heálicre[21] gecneordnisse[22]
on Cristes gewitnysse[23]
and þissere gelaðunge[24].
Hwæt þá se bisceop
bliðelice underfeng[25]
þone foresædan cniht,
and sæde þæt he wolde
his gýmene[26] habban
mid geornfulnysse[27],

1) Gelaðian *to call, congregate.* 2) Gehende *neighbouring.* 3) Bodian *to preach.* 4) Gebiddan *to beseech, pray.* 5) Gehádian *to ordain, consecrate.* 6) Þá c. þ. *the ecclesiastical rites.* 7) Imp. of getæcan *to teach.* 8) Gelogian *to place.* 9) *Boy, youth.* 10) *Growth, stature.* 11) *comely.* 12) *Countenance.* 13) *Understanding.* 14) *Acute.* 15) *Kind, meek.* 16) Imp. of gestrýnan *to get, gain.* 17) Beseón *to look.* 18) *Newly.* 19) *At home.* 20) *Commit, entrust.* 21) *High, chief.* 22) *Care, diligence.* 23) *Witness, testimony.* 24) *Congregation.* 25) Underfón *to undertake.* 26) *Care.* 27) *Zeal, diligence.*

swá he him bebeád,
on his wununge[1] mid him.
Ióhannes þá eft
geedleahte[2] his word,
and gelome[3] bebeád
þám bisceope mid hæsum[4],
þæt he þone iungan cniht
gewissian[5] sceolde
tó ðám hálgan geleáfan,
and he hám þá gewende[6]
eft tó Efesan-byrig
tó his bisceopstóle.

Se bisceop ðá underfeng,
swá-swá him beboden wæs,
þone iungan cniht,
and him Cristes láre
dæghwámlice tæhte,
and hine deórwurðlice[7] heold,
oð ðæt he hine gefullode[8],
mid fullum truwan[9]
þæt he geleáfful wære,
and he wunode swá mid him
on árwurðnysse[10],
oð þæt se bisceop
hine let faran be his willan;
wénde þæt he sceolde
on godes gife þurhwunian
on gástlicum þeawum.

He geseáh þá sona,
þæt he his sylfes geweold[11],
on ungeripedum[12] freódóme
and unstæðbigum[13] þeawum,
and begann þá tó lufiënne
leahtras[14] tó swiðe
and feld unðeawas[15]
mid his efenealdum cnihtum,
þe unrædlice[16] férdon
on heora idelum lustum,
on gewemmednyssum[17]
and wóclicum[18] gebærum[19].
He and his geferan
þá begunnon tó lufiënne
ðá micclan-druncennisse
on nihtlicum gedwylde[20],
and hig þá hine ongebróhton,
þæt he begann tó stelenne
on heora gewunan,
and he gewenede swá
hine sylfne simble
tó heora synlicum þeawum,
and tó márum morðdædum[21]
mid þám mánfullum flocce.
He genam þá heardlice[22]
þurh heora láre
on his orþance[23]
þá égeslican[24] dæda,
and swá-swá módig hors,
þe ungemidlod[25] byð,
and nele gehýrsumian
þám þe him on uppan sitt,
swá férde se cniht,
on his fracedum[26] dædum
and on mórðdædum
micclum gestrangod[27],

1) *Dwelling.* 2) Imp. of ge-edlæcan *to repeat.* 3) *Often.* 4) Hæs *precept, command.* 5) *Shew, instruct.* 6) Gewendan *to depart, return.* 7) *Dearly.* 8) Gefullian *to baptize.* 9) *Confidence.* 10) *Honour, respect.* 11) Þæt he h. s. g. *that he was master of himself;* gewealdan *to govern.* 12) *Unripe,* 13) *Unsteady.* 14) Leahter *crime, vice.* 15) *Evil practices.* 16) *Thoughtlessly, malo consilio.* 17) *Profligacy.* 18) *depraved.* i. q. wolic. 19) Gebær *habit, practice.* 20) *Error.* 21) *Deadly sins, murders.* 22) *Quickly.* 23) *Mind.* 24) *Horrid, atrocious.* 25) Gemidlian *to bridle.* 26) *Evil, detestable.* 27) Gestrangian *to strengthen, confirm.*

on orwénnysse[1]
his ágenre héle,
swá þæt he ortruwode
on his drihtnys mildheortnysse,
and his fulluhtes ne róhte,
þe he underfangen hæfde.
Him þúhte þá tó wáclic
þæt he wolde gefremman
þá leásan[2] leahtras,
ac he leornode æfre
máran and máran
on hys mánfulnysse,
and ne let nánne
his gelican[3] on yfele.
He ne geþafode þá
þæt he underþeód wære
yfelum gegadum,
þe hine ær forlærdon[4],
ac wolde beón yldest[5]
on þám yfelan flocce,
and geworhte his geferan
tó wealdgengum[6] ealle
on widgillum[7] dúnum[8]
on ealre hreownysse[9].

Eft þá æfter fyrste
férde se apostol
tó þære foresædan byrig,
þe se bisceop onwunode,
þe þone cniht hæfde
on his gýmene æror,
swá-swá Ióhannes het,
and he hine befæste;
and he swiðe blíðe wæs
æt þám bisceopstóle.

Syððan he gedón hæfde
his drihtenes þenunga[10],
and þá þing gefyllede,
þe he fore[11] gelaþod wæs,
he cwæð þá ánrædlice[12]:
Eálá þú, lá bisceop!
gebring me nú ætforan[13]
þæt-þæt ic þe befæste
on mines drihtnes truwan,
and on þære gewitnysse,
þe þú wissian[14] scealt
on þissere gelaðunge.
He wearð þá ablicged[15],
and wénde þæt he béde
sumes oþres sceattes
oððe sumes féos,
þæs þe he ne underfeng
fram þám apostole;
ac he eft beþóhte
þæt se eádige Ióhannes
him leógan nolde,
ne hine þæs biddan,
þæt he ær ne befæste,
and forhtmód[16] wáfode[17].
Ióhannes þá geseáh
þæt he sæt ablicged,
and cwæþ him eft þus tó:
Ic bidde æt þe nú
þæs iungan cnihtes,
þe ic þe (ær) befæste,
and þæs bróþor sawle
þé me be sorh ys[18].
Đá begann se ealda
incuðlice[19] siccettan[20],

1) *Despair.* 2) *Weak, contemptible.* 3) *False, deceitful.* 4) *Misled.* 5) *Chief.* 6) Wealdgenga *a robber.* 7) Widgil *wide, spacious.* 8) Dún *hill, down.* 9) *Cruelty, roughness.* 10) Þenung *service, duty.* 11) Fore *for, propter.* 12) *Seriously, zealously.* 13) *Before, coram.* 14) *Shew, instruct.* 15) *Astonished.* 16) *Fearful, frightened.* 17) Wáfian *to hesitate, be astonished.* 18) Þe me be sorh is *about which I am solicitous.* 19) *Unconsciously.* 20) *To sigh.*

and mid wópe wearð
witodlice[1] ofergoten[2],
and cwæþ tó Ióhanne:
he, leóf![3] ys nú deád.
Đá befran[4] Ióhannes
færlice and cwæþ:
hú ys he lá[5] deád,
oððe hwilcum deáðe?
He cwæþ him eft þus
tó andsware:
he ys gode deád,
for-þan-þe he leahterfull
and geleáfleás æt-bærst[6],
and he ys geworden nú
to wealdgengan,
and þára sceaðena ealdor,
þe he him-sylf gegaderodé,
and wunað on ánre dúne
mid manegum sceaþum,
þám-þe he nú ys ealdor
and heretoga.

Hwæt þá Ióhannes
mid ormætre[7] geomerunge
cwehte[8] his heáfod,
and cwæþ tó þám biscepe:
gódne hyrde let ic þe,
þæt þú þæs bróþor sáwle heolde[9];
ac þeó me nú gegearcod[10]
án gerædod[11] hors
and latteow[12] þæs weges,
þe lið tó þám sceaðum,
and man him sona funde
þæs-þe he frimdig[13] wæs,
and he fram þære ciricean sona
swiðe éfste[14],
oð þæt he geseáh
þære sceaþena fær[15],
and tó þám weardmannum[16]
witodlice becom.
Đá gelæhton[17] þá weardmen
his weald-leðer[18] fæste,
þæt he mid fleáme huru[19] ne
æt-burste[20];
ac he nolde him ætfleón,
ne nánes fleámes cépan[21],
ac he clypode ofer eall:
ic com me-sylf tó eow,
a-lædað me nú tó,
butan láþe[22], eowerne ealdor.
Hig clipodon þá mid þám[23]
þone cniht him raðe tó,
þe hira heáfodman wæs,
and he com þá gewæmnod[24]:
and he mid sceame wearð
sona ofergoten,
þá-þá he oncneow
þone Cristes apostol,
and began tó fleónne
fram his andweardnysse.
Ióhannes ðá heow[25]

---

1) Witodlice *evidently, visibly.* 2) *Overcome* r. overgeótan. 6) *Beloved*, also (as in this instance), *Sir, Lord.* 4) *Inquired*, r. frinan. 5) Lá *particle of exclamation.* 6) Ætberstan *to run away.* 7) Ormæte *great, exceeding.* 8) Imp. of cweccan *to shake.* 9) Imp. of healdan *to hold, preserve.* 10) From gearcian *to prepare, make ready.* 11) From gerædian *to prepare, equip.* 12) *Guide.* 13) *Desirous.* 14) Imp. of éfstan *to hasten.* 15) *Way, haunt.* 16) *Watchmen.* 17) Imp. of gelæccan *to seize.* 18) *Rein.* 19) *Saltem, at all events.* 20) Imp. S. of ætberstan *to escape.* 21) *Captare, observare, keep, take.* 22) *Harm, injury.* 23) Mid þám *then, thereupon.* 24) *Armed* i. q. gewæpnod. 25) Imp. of heawan *to hew, strike.*

... þam ...	mid ...
... ...	...
... ...	...
...	...
... þam ... :	
...	...
...	...
...	...

mid his frófre geliðewæhte[1],
þæt he ne wurde ormód,
and he nateshwon[2] ne geswác[3],
ær-þan-þe his sawul wæs
wið-innan gegladod
þurh þone hálgan gást,
and he mildsunge hæfde
ealra his misdæda.
He hine hádode eác
tó þæs hælendes þeowdóme,
ac us ne segð ná seó racu,
tó hwám he hine sette,
buton þæt he sealde
sóðe gebýsnunge[4]
eallum dædbétendum[5]
þe tó drihtene gecyrraþ,
þæt hig magon a-risan
gif hig rædfæste beóð
fram heora sawle deáþe
and fram heora synna[6] bendum,
and heora scippend gladian
mid sóðre dædbóte,
and habban þæt éce líf
mid þám leófan hælende,
se-þe á rixað[7]
on écnysse. Amen.

A Fragment of Cædmon,

universally considered as genuine.

Bedæ 4, 24. *Vers. Anglo-Saxon. & Hickes p.* 187.

Nú we sceolon herigean[8]
heofon-rices weard
metodes[9] mihte
and his mód-geþanc[10];
weorc wuldor-fæder,
swá he wundra gehwæs
éce drihten
ord[11] onstealde[12].
He ærest scóp
eorðan bearnum
heofon tó hrófe[13],
hálig scyppend:
ðá middangeard
moncynnes weard,
éce drihten
æfter teóde[14],
firum foldan
freá ælmihtig[15].

---

1) Geliðewæcan *to appease, calm.* 2) *By no means; not at all.* 3) Imp. of geswican *to desist.* 4) *Examples.* 5) *Penitents,* dat. pl. 6) In the text stands. synnum, which is evidently an error, either of the transcriber or printer. 7) Rixian *to rule.* 8) *Praise.* 9) Metod or Meotod *God, Creator.* 10) *Consilium, animus.* 11) *Beginning.* 12) Onstellan *to establish, ordain.* 13) *Roof.* 14) Teógan *to prepare, create.* 15) *Lord.*

wær-fæst[1] metod
wordum téhte:
ongan þá ád hladan[2],
æled[3] weccan,
and gefeterode[4]
fét and honda
bearne sínum,
and þá on bǽl ahóf
Ísaac geongne,
and þá ædre[5] gegráp[6]
sweord be gehiltum,
wolde his sunu cwellan
folmum sínum[7],
fýre sencan[8]
mæges dreóre[9].
Þá metodes ðegn
ufan[10] engla sum
Abraham hlúde[11]
stefne cýgde[12].
He stille gebád[13]
áres[14] spræce,
and þám engle oncwæð[15].
Him þá ófstum[16] tó
ufan of roderum[17]
wuldor-gást godes
wordum mǽlde[18]:
Abraham leófa!
ne sleah ðín ágen bearn,
ac ðú cwicne abregd[19]
cniht of áde
eaforan ðínne;
him arm[20] wuldres god.
Mago[21] Ebrea!
ðú médum scealt
þurh þæs hálgan hand
heofon-cyninges
sóðum sigor-leánum[22]
selfa onfón[23],
ginfæstum[24] gifum:
ðe wile gásta-weard
lissum[25] gyldan,
þæt ðe wǽs leófra his
sibb[26] and hyldo
þonne ðín sylfes bearn.

Beowulf, Canto I.

Þá wǽs on burgum
Beówulf Scyldinga[27]
leóf leód-cyning[28]
longe þrage[29],

---

conjecture for þǽre, which does not agree with se hróf. 1) *fatus, verax.* 2) *To load.* 3) *Fire* (D. *Ild*). 4) Gefeterian *to fetter.* 5) *Straightways, forthwith.* 6) Gegrípan *to seize, gripe.* 7) *With his own hands;* folman *members,* especially the *hands and feet.* 8) *Quench.* 9) *Blood.* 10) *From above.* 11) *Loudly.* 12) cýgan *to call* 13) *To bide, await.* 14) Ár *messenger.* 15) Oncweðan *to answer.* 16) Ófost or ófest *haste,* used here in abl. pl. 17) Rodor *firmament, sky.* 18) Mǽlan *to speak, say* (Icel. mæla). 19) Abregdan *to take off, eripere.* 20) Ann or an (p. 79) *holds dear.* 21) *Parent.* 22) Sigor-leán *reward of victory.* 23) Onfón sometimes (as in this place) governs the dative. 24) Ginfæst *most ample.* 25) Lisse *grace, favour.* 26) Sibb and hyldo *love and favour.* 27) Scyldingas *the first race of Danish kings,* so called from *Scyld* or *Skjold.* 28) Leóf leód-cyning *a beloved chief of the people.* 29) *A space of time, while.*

folcum gefræge[1]
fæder ellor[2].
(Ne)[3] hwearf[4] aldor of earde
oþ þæt him eft on-wóc[5]
heah Healfdene,
heold[6] þenden[7] lifde,
gamol[8] and guð-reouw[9]
glæde Scyldingas.
Þém feower bearn
forð-gerimed[10]
in worold wócon:
weoroda[11] ræswa[12]
Heoro-gár and Hróð-gár
And Helga til[13]:
hýrde ic þæt Elan cwén[14]
- - - - - -
heaðo[15]-scylfingas[16]
heals gebedda[17].
Þá wæs Hróðgáre
here-sped[18] gyfen
wiges[19] weorðmynd[20],
þæt him his wine-magas[21]
georne hýrdon,
oð ðæt seó geogod geweox
mago-driht micel[22]:
him (þá) on mód be-arn[23]
þæt (he) heal-reced[24]
hátan wolde
medo-ærn[25] micel
men gewyrcean[26],
þone yldo[27] bearn
æfre gefrunon[28];
and þær-on-innan
eall gedælan[29]
geongom and ealdum,
swylc him god sealde,
buton folc-scare[30]
and feorum[31] gumena[32].
Þá ic wide gefrægn[33]
weorc gebannan[34]
manigre mægþe
geond þisne middangeard.

---

1) *Noted, renowned.* 2) *Moreover, alias.* 3) Ne this word I have inserted from conjecture. 4) Imp. of hweorfan *to depart.* 5) Imp. of on-wæcan *oriri.* 6) Imp. of healdan *to hold, rule.* 7) *While.* 8) *Old* (D. *gammel*). 9) *Cruel in war,* from guð (Icel. guðr) *war,* and hreow *raw, rugged.* 10) Lit. *numbered forth,* i. e. *in succession,* from geríman *to number.* 11) Weorod *host, turma.* 12) *Chief, dux.* 13) *Good.* 14) *Queen,* also *woman* (Icel. kvæn). Both the sense and the alliteration shew that, in this place, a line is wanting, containing the verb. 15) Heaðo a prefix, signifying *preeminence* or *nobility.* 16) *A Scandinavian race, so called from* Skelfir. 17) *Socia thori,* from hals or heals *the neck,* and gebedda *wife,* I. beðja. 18) *Power, command.* 19) *War.* 20) *Authority, glory.* 21) Wine-magas *relations, friends.* 22) Lit. *a great cognate people,* from mago *parens, cognatus,* and driht *familia, plebs.* 23) On mód be-arn *entered into (his) mind.* 24) *A hall-house.* 25) Lit. *a mead house.* 26) *To work, construct,* governed by hátan. 27) Yldo bearn *children of men.* 28) Imp. subj. of gefrinan *to inquire, hear.* 29) *Divide, impart.* 30) Folc-scaru *a portion of territory.* 31) Feorh *life.* 32) Guma *man.* 33) Imp. of gefregnan *to understand.* 34) *Proclaim.* The sense of this obscure passage seems to be; *then I learned that he ordered or set to work many a nation or tribe.*

Folcstede[1] frætwan[2]
him on fyrste gelomp
ædre mid yldum[3],
þæt hit wearþ eal gearo[4],
heal ærna mæst,
scóp[5] him Heort naman
se-þe his wordes geweald[6]
wide hæfde.
He beót[7] ne aleh[8],
beágas[9] dælde,
sinc[10] æt symle[11],
sele[12] hlifade[13]
heah and horn-geap[14].
Heaðo-wylma[15] bád[16]
láðan liges.
Ne wæs hit lenge þá gen[17]
þæt se secg[18] hete
áþum[19] swerian,
æfter wælniðe[20]
wæcnan scolde.
Þá se ellen-gæst[21]
earfoðlice[22]
þrage geþolode[23],
se-þe in þystrum bád
þæt he dógora[24] gehwám
dreám[25] gehýrde
hlúdne in healle;
þær wæs hearpan sweg[26],
swutol sang scopes[27]
sægde se-þe cuþe[28]
frumsceaft[29] fira[30]
feorran[31] reccan[32]:
cwæð þæt se ælmihtiga
eorðan worh(te),
wlite-beorhtne[33] wang
swá[34] wæter bebúgeð[35]:
gesette sige-hréþig[36]
sunnan and monan
leóman[37] tó leohte
landbúendum[38]:
and gefrætwade
foldan sceátas[39]

---

1) *Villa, vicus, residence.* 2) *To ornament,* perhaps *fret* as in *fretwork &c.* 3) *Among men.* 4) *All-prepared, all-complete.* 5) Or sceóp, imp. of sceapan *to shape &c.;* thus, scęóp nihte naman, Cædm. 6) *Power.* 7) Beót *a threat, promise.* 8) Or aleáh, imp. of aleógan *to belie.* 9) *Ring, bracelet, crown.* 10) *Gold, silver, treasure.* 11) Symbel *banquet.* 12) *House, mansion.* 13) Hlifian *splendescere.* 14) Lit. *horn-curved,* though horn may, like the Dan. *Hjörne,* here signify *angle, corner.* 15) Wylm or wælm *heat, burning.* 16) Imp. of bídan *to await, bide* gov. gen. The sense is: *but (the mansion) was doomed to be a prey to the flames;* lit. *it awaited the intense heat of loathed flame.* 17) Þá gen *after.* 18) Secg *vir strenuus* (Icel. seggr). Between this and the following two lines seem to be wanting. 19) Áð *oath.* 20) *Tyranny, cruelty.* 21) *The mighty spirit.* 22) *Ægre, moleste.* 23) Þolian *ferre.* 24) Dógor or dóger *day.* 25) *Music, joy.* 26) *Sound.* 27) Scop *poet, minstrel.* 28) *Knew.* 29) *Beginning.* 30) Fíras *men.* 31) *Far.* 32) *Relate, trace back.* 33) Wlite-beorht wang *a splendidly bright plain.* 34) *Which,* used relatively, like the Germ. *so.* 35) *Bends round,* i. e. *encircles.* 36) *Triumphant,* from sige *victory* and hréðig *elate.* 37) Leóma (Icel. ljómi) *light, luminary.* 38) *To the inhabitants of the earth,* from búan *to inhabit.* 39) Sceát *part, region.*

leomum[1] and leáfum,
líf eác[2] gesceóp
cynna[3] gehwilcum,
þára þe cwice hwyrfaþ[4].
Swá þá driht-guman
dreámum lifdon
eádiglice,
oð ðæt án ongan
fyrene[5] fremman
feónd on helle.
Wæs se grimma gæst
Grendel háten,
mære stapa[6],
se-þe móras[7] heold;
fen and fæsten[8],
fifel-cynnes[9] eard
wonsæli[10] wer
weardode[11] hwile[12],
siððan hine scyppend
forscrifen[13] hæfde.
In Caines cynne
þone cwealm gewræc
éce drihten
þæs þe[14] he Abel slóg:
ne gefeáh he þære fæhðe[15];
ac he hine feor forwræc[16]
metod for þý máne[17]
mancynne fram.
Þanon uncydras[18]
ealle onwócon,
eotenas[19] and ylfe[20]
and orceas[21],
swylce[22] gigantas,
þá wið gode wunnon,
lange þrage
he him ðæs leán forgeald[23].

The specimen of A. S. handwriting given in the plate is found in a splendid Latin M. S., containing the New Testament, preserved in the Royal Library at Stockholm, called the Codex aureus; *from which it appears that the volume has been the property of an Anglo-Saxon. The inscription is written in the margin of the* 11*th leaf, above and below the text, and is as follows.*

---

1) *Branches* (Icel. lim). 2) *Also, eke.* 3) *Genus.* 4) Lit. *of those who wander living.* 5) Fyren *factum flagitiosum, miracle* (Icel. firn). 6) *A stepper or traverser of the meres* (*marshes*). 7) Mór *a moor.* 8) *Fastness.* 9) Icel. fifl *a fool, a giant,* fifel-cynn here signifies *the fallen angels.* 10) Wonsælig *infelix.* 11) Weardian *to inhabit.* 12) *A while.* 13) Perhaps a transl. of the Lat. *proscriptus.* 14) Þæs þe *because, eo quod.* 15) *Hate.* 16) Forwrecan *to cast out, drive forth.* 17) *Crime.* 18) Perhaps uncyndas (Icel. ókynd) *a monster.* 19) Icel. Jötun *gigas.* 20) Ylf *elf.* 21) *Monsters, goblins.* 22) *Also.* 23) Forgyldan *retribuere.*

Þæt hors mid þám spuran[1],
and wearð him æfterweard,
and his ylde ne gýmde,
clypode þá hlúde[2]
and cwæþ tó þám fleóndum:
Eálá þú mín sunu!
hwí flýhst þú þinne fæder,
hwí flýhst þú þisne ealdan
and ungewæpnodan?
Ne ondræd þe, lá earming[3]!
git þú hæfst lifes hiht;
ic wille a-gildan gesceád[4]
for þínre sawle Criste,
and ic lustlice[5] wille
mín líf for þe syllan,
swá-swá se hælend sealde
hine sylfne for us,
and mine sawle ic wille
(syllan) for þínre:
æt-stand huru nú
and gehýr þás word,
and gelýf þæt se hælend
me a-sende tó þe.
Đá æt-stód se wealdgenga,
syððan he þás word gehýrde;
and a-leát[6] tó corðan
mid eallum líchama,
and a-wearp[7] his wæmna[8],
and weóp swiðe biterlice,
and he bifiende[9] feoll
tó Ióhannes fótum
mid geomerunge and þoterunge[10],
mid teárum ofergoten,
biddende miltsunge[11]
be-þám þe he mihte[12],
and behýdde[13] his swiðran hand[14],
ofsceamod[15] forðearle[16]
for þære morð-dæde,
ðe he gedón hæfde,
and for þám manslihte[17],
þe he slóh mid þére handa.
Đá swór se apostol,
þæt he sóðlice wolde
him mildsunge begitan[18]
æt þám mildheortan hælende,
and eác he sylf a-leát tó him
and geláhte his swiþran,
for ðære þe he ofdrædd[19] wæs
for his morðdædum,
and alædde aweg
wépende tó circean,
and for hine gebæd
mid bróðorlicre lufe,
swá-swá he him behet[20];
tó þám hælende gelome[21],
and eác mid fæste[22]
fela daga on án[23]
oð þæt he him mildsunge beget
æt þám mildheortan Criste.
He hine fréfrode eác
mid his fægera láre,
and his a-fyrhte[24] mód
swiþe fægerlice

---

1) Spura *a spur*. 2) *Loudly*. 3) *Unhappy, poor*. 4) A-gildan gesceád *to render an account*. 5) *Joyfully*. 6) Imp. of alútan *to bow himself*. 7) Imp. of aweorpan *to cast away*. 8) *Weapons*. 9) From bifian *to tremble*. 10) *Groaning*. 11) *Mercy*. 12) Be þám þe he mihte *as much as he was able*. 13) Imp. of behýdan *to hide*. 14) Seó swiþre hand *his right hand*. 15) *Ashamed* from of-sceamian. 16) *Much, exceedingly*. 17) *Murder, homicide*. 18) *Get, procure*. 19) *Afraid*. 20) Imp. of behátan *to promise*. 21) *Often*. 22) *Fast*. 23) *Successively*. 24) *Affrighted*.

mid his frófre geliðewæhte[1],
þæt he ne wurde ormód,
and he nateshwon[2] ne geswác[3],
ær-þan-þe his sawul wæs
wið-innan gegladod
þurh þone hálgan gást,
and he mildsunge hæfde
ealra his misdæda.
He hine hádode eác
tó þæs hælendes þeowdóme,
ac ús ne segð ná seó racu,
tó hwám he hine sette,
buton þæt he sealde
sóðe gebýsnunge[4]
eallum dædbétendum[5]
þe tó drihtene gecyrrað,
þæt hig magon a-rísan
gif hig rædfæste beóð
fram heora sawle deáþe
and fram heora synna[6] bendum,
and heora scippend gladian
mid sóðre dædbóte,
and habban þæt éce líf
mid þám leófan hælende,
se-þe á ríxað[7]
on écnysse. Amen.

A Fragment of Cædmon,

universally considered as genuine.

Bedæ 4, 24. *Vers. Anglo-Saxon. & Hickes p.* 187.

Nú we sceolon herigean[8]
heofon-ríces weard
metodes[9] mihte
and his mód-geþanc[10];
weorc wuldor-fæder,
swá he wundra gehwæs
éce drihten
ord[11] onstealde[12].
He ærest scóp
eorðan bearnum
heofon tó hrófe[13],
hálig scyppend:
ðá middangeard
moncynnes weard,
éce drihten
æfter teóde[14],
firum foldan
frea ælmihtig[15].

---

1) Geliðewæcan *to appease, calm.* 2) *By no means; not at all.* 3) Imp. of geswican *to desist.* 4) *Examples.* 5) *Penitents,* dat. pl. 6) In the text stands synnum, which is evidently an error, either of the transcriber or printer. 7) Rixian *to rule.* 8) *Praise.* 9) Metod or Meotod *God, Creator.* 10) *Consilium, animus.* 11) *Beginning.* 12) Onstellan *to estabish, ordain.* 13) *Roof.* 14) Teógan *to prepare, create.* 15) *Lord.*

A Specimen from Cædmon,

considered as spurious;

Cædmon p. 61. *Hickes p.* 182.

The Offering of Isaac.

„Gewit[1] ðú ófestlice[2],
Abraham! féran,
lástas[3] lecgan,
and ðe læde mid
ðín ágen bearn:
þú scealt Isaac me
onsecgan[4] sunu þinne
sylf tó tibre[5];
siððan þú gestigest[6]
steape[7] dúne[8],
hringc[9] þæs heán landes,
þe ic ðe heonon getæce,
up ðínum ágnum fótum.
Þær þú scealt ád gegærvan[10]
bælfýr[11] bearne þínum,
and blótan[12] sylf
sunu mid sweordes ecge[13],
and þonne sweartan[14] lige
leófes[15] líc forbærnan
and me lác[16] bebeódan.

Ne forsæt[17] he þý siðe,
ac sona ongann
fýsan[18] tó fóre[19],
him wæs freá engla
word on drysne[20],
and his waldend leóf.
Þá se eádga
Abraham sine
niht-reste of-geaf[21],
nalles nergendes[22]
hæse[23] wið-hogode[24],
ac hine se hálga wer[25]
gyrde[26] grægan[27] sweorde,
cyðde þæt him gástaweardes
égesa[28] on breostum
(á) wunode:
ongan þá his esolas[29] bætan
gamolferhð[30]
goldes brytta[31],
heht[32] him geonge twégen

---

1) Gewitan *to depart.* This verb is sometimes placed pleonastically before other verbs in the infinitive, as here before féran; gewitan, gangan &c. 2) *Quickly.* 3) Lást *a trace, footstep;* lástas lecgan *vestigia ponere.* 4) *Devote.* 5) Tiber *sacrifice.* 6) Gestigan *to ascend.* 7) *Steep, lofty.* 8) Dún *a hill, down.* 9) Hringc..... getæce; these words seem to be in a parenthesis. 10) *Prepare.* 11) From bæl (D. *Bdl*) *a pile, a balefire.* 12) *Sacrifice.* 13) Ecg *edge.* 14) For sweartum *black, dire.* 15) Gen. of leóf *beloved dear.* 16) *Oblation.* 17) Forsittan *to abstain from, recusare.* 18) *To hasten.* 19) Fór *journey.* 20) Drysn *dread.* 21) Of-gifan *to give up* (G. *aufgeben*). 22) Nergend *saviour.* 23) *Command.* 24) Wið-hogian *to despise, disregard.* 25) *Man.* 26) Gyrðan *to gird.* 27) For grægum *gray.* 28) *Fear.* 29) Esol (G. *Esel*) *ass.* 30) *Wise,* from gamol (D. *gammel*) *old,* and feorh *mind.* 31) *Lord.* 32) For het.

men mid-eðian[1],
mæg[2] wæs his ágen þridda
and he feórða sylf.
Þá he fús gewát
fram his ágenum hofe[3]
Ísaac lædan
bearn unweaxen,
swá him bebeád metod;
éfste þá swiðe
and onette[4]
forð fold-wege,
swá him freá tæhte
wegas ofer westen:
oð þæt wuldor-torht[5]
dæges þriddan
up ofer deóp wæter
ord[6] aræmde[7]:
þá se eádega wer
geseáh hlifigan[8]
heá dúne,
swá him sægde ær
swegles[9] aldor.
Þá Abraham spræc
tó his ombihtum[10]:
rincas[11] mine!
restað incit her
on ðissum wicum;
wit eft-cumað,
siððan wit ærende
uncer twega
gást-cyninge
agifen habbað.

Gewát him þá se æðeling
and his ágen sunu
tó þæs gemearces[12]
þe him metod tæhte,
wadan[13] ofer wealdas[14];
wudu bær sunu,
fæder fýr and sweord.
Þá þæs fricgean[15] ongann
wer wintrum-geong
wordum Abraham:
wit her fýr and sweord,
freá min! habbað,
hwær is þæt tiber,
þæt ðú torht-gode
tó þám bryne-gielde[16]
bringan þencest?
Abraham maðelode[17]
hæfde on án[18] gehogod[19]
þæt he gedæde[20]
swá hine drihten het:
him þæt sóð cyning
sylfa findeð,
moncynnes weard,
swá him gemet[21] þinceð.
Gestáh þá stið-hýdig[22]
steápe dúne
up mid his eaforan[23],
swá him se éca bebeád.
Þá he on hrófe gestód
heán landes,
on þæne[24] þe him se stranga
tó (stigan hraðe)

---

1) *Accompany.* 2) *Son.* 3) *House, dwelling.* 4) Onettan *to hasten.* 5) *The sun,* qu. *the bright-glorious,* from torht *bright.* 6) *Point.* 7) Aræman *to raise.* 8) *Rise, eminere.* 9) Swegel *firmament.* 10) Ombiht *slave, servant.* 11) Rinc *man.* 12) Gemearc *place appointed.* 13) *To wade, go.* 14) Weald *forest, weald.* 15) *To inquire.* 16) *Burnt offering.* 17) Maðelian *to say.* 18) On án *constantly.* 19) *Resolved.* 20) Hæfde ..... gedæde; these words seem to form a parenthesis; gedæde for gedyde, Imp. of gedón. 21) *Fitting, meet.* 22) *Firm, resolved.* 23) Eafora *heir, son, child.* 24) My

Folcstede[1] frætwan[2]
him on fyrste gelomp
ædre mid yldum[3],
þæt hit wearþ eal gearo[4],
heal ærna mæst,
scóp[5] him Heort naman
se-þe his wordes geweald[6]
wide hæfde.
He beót[7] ne aleh[8],
beágas[9] dælde,
sinc[10] æt symle[11],
sele[12] hlifade[13]
heah and horn-geap[14].
Heaðo-wylma[15] bád[16]
láðan liges.
Ne wæs hit lenge þá gen[17]
þæt se secg[18] hete
áþum[19] swerian,
æfter wælniðe[20]
wæcnan scolde.
Þá se ellen-gæst[21]
earfoðlice[22]
þrage geþolode[23],
se-þe in þystrum bád
þæt he dógora[24] gehwám
dreám[25] gehýrde
hlúdne in healle;
þær wæs hearpan sweg[26],
swutol sang scopes[27]
sægde se-þe cuþe[28]
frumsceaft[29] fira[30]
feorran[31] reccan[32]:
cwæð þæt se ælmihtiga
eorðan worh(te),
wlite-beorhtne[33] wang
swá[34] wæter bebúgeð[35]:
gesette sige-hréþig[36]
sunnan and monan
leóman[37] tó leohte
landbúendum[38]:
and gefrætwade
foldan sceátas[39]

---

1) *Villa, vicus, residence.* 2) *To ornament,* perhaps *fret* as in *fretwork &c.* 3) *Among men.* 4) *All-prepared, all-complete.* 5) Or sceóp, imp. of sceapan *to shape &c.;* thus, scęóp nihte naman, Cædm. 6) *Power.* 7) Beót *a threat, promise.* 8) Or aleáh, imp. of aleógan *to belie.* 9) *Ring, bracelet, crown.* 10) *Gold, silver, treasure.* 11) Symbel *banquet.* 12) *House, mansion.* 13) Hlifian *splendescere.* 14) Lit. *horn-curved,* though horn may, like the Dan. *Hjörne,* here signify *angle, corner.* 15) Wylm or wælm *heat, burning.* 16) Imp. of bídan *to await, bide* gov. gen. The sense is: *but (the mansion) was doomed to be a prey to the flames;* lit. *it awaited the intense heat of loathed flame.* 17) Þá gen *after.* 18) Secg *vir strenuus* (Icel. seggr). Between this and the following two lines seem to be wanting. 19) Áð *oath.* 20) *Tyranny, cruelty.* 21) *The mighty spirit.* 22) *Ægre, moleste.* 23) Þolian *ferre.* 24) Dógor or dóger *day.* 25) *Music, joy.* 26) *Sound.* 27) Scop *poet, minstrel.* 28) *Knew.* 29) *Beginning.* 30) Fíras *men.* 31) *Far.* 32) *Relate, trace back.* 33) Wlite-beorht wang *a splendidly bright plain.* 34) *Which,* used relatively, like the Germ. *so.* 35) *Bends round,* i. e. *encircles.* 36) *Triumphant,* from sige *victory* and hréðig *elate.* 37) Leóma (Icel. ljómi) *light, luminary.* 38) *To the inhabitants of the earth,* from búan *to inhabit.* 39) Sceát *part, region.*

leomum[1] and leáfum,
líf eác[2] gesceóp
cynna[3] gehwilcum,
þára þe cwice hwyrfaþ[4].
Swá þá driht-guman
dreámum lifdon
eádiglice,
oð ðæt án ongan
fyrene[5] fremman
feónd on helle.
Wæs se grimma gæst
Grendel háten,
mære stapa[6],
se-þe móras[7] heold;
fen and fæsten[8],
fifel-cynnes[9] eard
wonsæli[10] wer
weardode[11] hwile[12],
siððan hine scyppend
forscrifen[13] hæfde.
In Caines cynne
þone cwealm gewræc
éce drihten
þæs þe[14] he Abel slóg:
ne gefeáh he þære fæhðe[15];
ac he hine feor forwræc[16]
metod for þý máne[17]
mancynne fram.
Panon uncydras[18]
ealle onwócon,
eotenas[19] and ylfe[20]
and orceas[21],
swylce[22] gigantas,
þá wið gode wunnon,
lange þrage
he him ðæs leán forgeald[23].

The specimen of A. S. handwriting given in the plate is found in a splendid Latin M. S., containing the New Testament, preserved in the Royal Library at Stockholm, called the Codex aureus; *from which it appears that the volume has been the property of an Anglo-Saxon. The inscription is written in the margin of the* 11*th leaf, above and below the text, and is as follows.*

---

1) *Branches* (Icel. lim). 2) *Also, eke.* 3) *Genus.* 4) Lit. *of those who wander living.* 5) Fyren *factum flagitiosum, miracle* (Icel. firn). 6) *A stepper or traverser of the meres* (*marshes*). 7) Mór *a moor.* 8) *Fastness.* 9) Icel. fifl *a fool, a giant,* fifel-cynn here signifies *the fallen angels.* 10) Wonsælig *infelix.* 11) Weardian *to inhabit.* 12) *A while.* 13) Perhaps a transl. of the Lat. *proscriptus.* 14) Þæs þe *because, eo quod.* 15) *Hate.* 16) Forwrecan *to cast out, drive forth.* 17) *Crime.* 18) Perhaps uncyndas (Icel. ókynd) *a monster.* 19) Icel. Jötun *gigas.* 20) Ylf *elf.* 21) *Monsters, goblins.* 22) *Also.* 23) Forgyldan *retribuere.*

In nomine domini nostri Jesu Christi. Ic Ælfréd aldormon and Werburg mín gefera begetan ðás béc æt héðnum herge mid uncre clæne feó, ðæt ðonne wǽs mid clæne golde, and ðat wit deodan for godes lufan and for uncre saule ðearf, ond for-ðon ðe wit noldan ðæt ðás hálgan beoc leneg in ðǽre hǽðenesse wunaden, and nú willað heó gesellan inntó Cristes-circan, gode tó lofe and tó wuldre and tó weorðunga, and his ðrowunga tó ðoncunga and ðǽm godcundan geferscipe tó brúcenne, ðe in Cristes-cyrcan dæghwæmlice godes lof rǽrað, tó ðǽm gerade, ðæt heó mon aréde eghwelce monaðe for Ælfréd and for Werburge and for Alhðryðe, heora saulum tó écum lécedóme, ðá hwíle ðe gód gesegen hæbbe, ðæt fulwiht æt ðeosse stowe beón móte. Ec swelce ic Ælfréd dux and Werburg biddað and halsiað on godes almæhtiges noman and on allra his háligra, ðæt nǽnig mon seó tó-ðon gedyrstig, ðætte ðás hálgan beoc aselle oððe aðeóðe from Cristes-circan, ðá hwíle ðe fulwiht standan móte . . .

In the margin stand the names:

Ælfred, Werburg, Alhðryð eorung.

For an account of this M. S. *see* M. O. Celsii Hist. Bibl. Reg. Stockh. pp. 179 & seq., *where the inscription is given entire, though very incorrectly. Ihre gave a Latin translation, with some emendations of the text, which I have seen in M. S., but this is also faulty, and the corrections seem made from conjecture, as the inscription itself is written in an exceedingly plain and legible hand.*

VERBAL INDEX.

Á . . . . P. 4
aad 4
abbodisse . . 123
abbotdóm . . 106
abbotrice . . 117
abite 5
abútan . . . 127
ac 4
ác . . . 2, 4, 19
acer 2
acsian 17
acwele 83
ád 4
adl 36
adræfan 73
a dún . . . 111
afligan . . . 113
a-fór 126
afyrran 19
ágan . . . 18, 79
ágen . . 55, 80, 127
agift 106
ágnes þances . 110
áh 79, 80
ahafen . . . 93, 99
ahreddan . . . 75
ahsian . . 4, 17, 21
áht 61
áhte 18
alýsan . . 19, 74, 75
alýsednes . . 107
amánsumian . . 99
amyrran . . P. 74
an . . 2, 79, 80, 93
án 61
and 2
and eác . . . 130
andettan . . . 113
andgit 105
andlang . . . 128
andsacian . . . 100
andswarian . . 124
andswaru . 100, 107
andweard . 100, 109
andwlit . . . 99
andwyrdan 16, 75, 124
ánfeald 66
angin 105
anweald . . . 121
arás . 17, 68, 91, 113
arisan 68, 91, 101, 113
arist 106
árleás 117
árleásnis . . . 117
arn . . . 88, 113
aryst 106
aræran 17
aslád 91
aslide 91
asyndrian . . . 17
atýnan 99
awðer 61
awæcan . . . 99
aweallan . . . 99
awend . . . P. 46
awendan . . . 99
awht 61
awiht 61
awuht 61
awylm 105
axian . . 4, 17, 21
áðer 61
á þý (þe) . . þe . 130

Bá 63
bace 86
bád 91
bám 63
bán 5, 33
band . . 68, 69, 89
barn 113
bát . . 19, 69, 91
bátwá 63
baðian 125
be 127
beád 69
beáh . . . 19, 113
bealh 89
bearh 89
bearn . . . 18, 34
beáte 85
bebeódan . . . 131
bebodu (-a) . . 39
bebycgan . . . 101
béc . . . 5, 16, 42
bedælan . . . 115

bedǽle . . P. 111
beforan . . . 128
begangan . . . 101
bégen 63
begeondan . . 128
beginnan . . . 7
bégra 63
begyrdan . . . 101
behabban . . . 101
behangen . . . 101
beheáfdian . . 101
beheonan . . . 128
behindan . . . 128
behreowsian . . 101
beleác 92
belge 89
belifan . . 91, 101
belúcan . . 92, 116
beláewan . . . 73
bén . . . 20, 36
beneoþan . . . 128
beniman . . . 125
benorðan . . . 128
beódan 10, 17, 69, 70
beón 83
beorge 89
beorh . . 17, 19, 24
beorht 21
beot 85
bepǽcan . . . 93
beran . . . 7, 83
bereáfian . . . 125
beren 108
berste 89
besince . . . 89
besmitenes . . 107
beswác 91
beswice . . . 91
bet 23, 51
betere 51
betest 51
betst . . . P. 51
betweox . . . 128
betwynan . . . 128
beþearf . . . 79
beþurfon . . . 79
beæftan . 116, 128
biddan . 75, 83, 101
bíde . . . 83, 91
bigan 113
bigspell . . . 34
bindan . 68, 69, 89
bindele . . . 107
binnan . . . 128
bisceop . . . 13
bisceopdóm . . 106
bisceoprice . . 117
biscop 13
bítan . . 69, 74, 91
blác 71
blan 88
blawe 85
bleot 85
bleow 85
bletsian . . . 72
blice 91
blinne 88
blód . . . 5, 34
blódgyte . . . 103
blóte 85
bóc . 5, 16, 24, 42, 86
boga . . . 8, 25
bond 90
boren 8
borian 73
bot 5, 74
botl 107
brád 19
breác 92
brec 42
brece 70
brede 89
bregde . . . P. 89
bridd 21
bringan . . . 77
bróc 42
brord 21
bróðerhád . . 105
bróðer . . 14, 40
brúce 92
bryce 103
brýd . . . 8, 23
brýdguma . . 4
bryne 103
bryrdan 21
bræd 89
brædan . . . 9
brædo 41
brægd 89
brægen . . 12, 21
búan 76
bude 4
búde . . . 4, 76
bufan 128
búgan 113
burh . . . 17, 42
burhwaru . . 41
buta 63
butan 131
bútan 128
butu 63
butwa 63
bý 127
bycgan . . 77, 101
bydel 103
byrgen . . . 104
byrging . . . 106
byrig 42
byrnan . . . 87, 113
byrþen 104
být 17
bǽd 83
bæftan . 116, 128

bær . . . P. 48
bǽr 83
bærnan . 70, 71, 113
bærnet . . . 106
bærst 89
bǽtan 74
bæð 38

Can 79
cárleásnis . . 117
cárleást . . . 117
caru 41
cásere . 19, 29, 35
caul 11
cawl . . . 7, 11
ceaf 13
ceald 13
cealf . . . 13, 39
ceáp . . . 10, 24
cearf 89
cearian . . 10, 73
ceás 93
ceaster . 2, 26, 37
ceáw 92
cef 13
ceorfe . . . 89
ceósan . 13, 20, 81, 93
ceówe 92
cester 2
cicen 21
cídan . . . 13, 21
cielf 13
cild . . . 13, 34
cildhád . . . 105
cildisc . . . 108
cildlic . . . 108
cining . . . 1
cinn 13
cleáf 92
climbe . . . 89
clipode . 58, 121
cliwe . . . P. 31
clomm . . . 89
clúdig . . . 108
clúfe 92
clypian . . . 72
clænsian . . . 112
clænsung . . 106
cnapa 104
cnáwe . . . 85
cneoŕisse-bóc . 114
cneow . . 20, 38, 85
cnæpling . . . 104
coc 21
com 87
cráwe 85
creáp 92
creópe . . . 92
cristendóm . 105, 114
cræft . . . 10, 24
cræt 21
cu 5, 42
cucu 101
cum 81
cuma . . 31, 103
cume 87
cumena hús . . 114
cunnan . . 79, 80
cure . . . 17, 93
cuð 17
cuðe 79
cwartern . . . 107
cwealm . . . 105
cwellan . 77, 105
cwellere . . . 54
cwén 1
cweþan 16, 18, 80, 83
cwic 101
cwyde 103
cwyst 83
cwyst þú . . 60
cý 42
cycen . . . P. 21
cyle 103
cymð 81
cynelic . . . 48
cynerice . . . 117
cyning 1, 23, 34, 103
cyningdóm . . 105
cyran 20
cyre 103
cyrran . . . 20
cyst 4
cýst 4
cyssan . . . 13
cyðan . . 17, 74
cæg 13

Dagian . . . 95
daru 41
deád 19
deáh . . . 79, 81
dealf 89
dear 79
delfe 89
déman . 10, 20, 73
démend . . . 103
dene 41
denisc 108
denu . . . 41, 107
deofol 40
deofolcund . . 109
deóp 20
deóplice . . . 110
deópþancol . . 108
deór . . . 20, 34
deorc 21
deórwyrþnes . 130
dépan 20
derian . . . 131
digellice . . . 110
disc 36
dixas 36

dohte . . . P. 79
dóhtor . . 12, 40
dóm . . . 16, 20
dómern . . . 107
dón 5, 76
dorste 79
dráf 113
drage 86
dreáh 92
drencan . 74, 113
dreóge . . . 92
dreórig . . . 108
dri 3
drifan . . 70, 113
drig 3
drihten . 22, 35, 104
drincan 21, 74, 89, 113
dróh 86
drýcræft . . 117
drýg 3
dryht 104
dryhten . . . 104
dræfen . . . 113
dugan . . 79, 81
duguð . . 22, 106
durre 79
duru 42
dwine . . . 91
dyppan . . . 74
dæd . . 10, 18, 36
dæg . . . 16, 34
dæl . . 10, 34, 35
dælan 10
dœman . . . 10

Eá 37
eác . . . 48, 125
eácniend . . . 5
eádig . . 48, 108
eáge 30
eahta 2
eáhum . . . P. 3
eald . 18, 51, 112
ealdian . . . 112
ealdor . . . 35
ealdorscipe . . 105
eall . 3, 13, 18, 61
eallunga . . . 110
eár 34
eardian . . . 72
eáre . 19, 26, 31
earm . 18, 106, 112
earn 36
eáð 51
eáðe . . . 2, 51
eáðelice . . . 110
eáðmetto . . . 39
eáðost . . . 51
eáðre 51
ebbe 31
éce 46
écelice . . . 110
écenys . . . 107
écnys 36
edcenning . . 101
edleán . . . 101
edléćan . 93, 113
edniwian . . 101
edwitan . . . 101
efeneald . . . 116
efenléćan . . 113
efenniht . . . 116
efenwyrhta . . 116
éfstan . . . 129
eft 131
ége 126
égeleás . . . 117
ehta 2
ele 121
ellen 37
emfeála . . . 116
emleóf . . . 116
emnlang . P. 116
emnsár . . . 116
emþeow . . . 116
ende . . . 26, 34
engel 35
engle 41
englisc . . . 108
eóde 76
eom 83
eóred 107
eorl 10
eorðe . . . 19, 31
eorðbeofung . 107
eorðlic . . . 48
eow . . . 3, 10
eowed . . . 107
eower . . 53, 55
eowic 53
eowih 53
eowu 41
erian 73
etan . . . 81, 82
éð 51
éðe 2
éðre 51

Fagnian . . . 124
fand . . . 81, 89
fandian . . . 124
faran . 70, 81, 82, 87, 113
faru 41
feaht 89
fealde 84
feallan 74, 85, 105, 113
feawa 61
feccan . . . 21
fédan . . 7, 20, 75
fela 61
feld 36
fellen 108

fen (fenn) . P. 13
feoh . . 20, 22, 39
feohte . . . 89
feohtlác . . . 105
feold 84
feoll . 19, 85, 113
feónd 40
feor . 19, 51, 128
feores 39
feorh 39
feorðling . . . 104
féran . . 87, 113
fét . . . 16, 23
fic-leáf . . . 114
finde . . . 70, 89
fisc . . . 13, 36
fiscað 106
fiscere . . . 27
fixas . . . 21, 36
flát 91
flaxe 21
fleáh . 68, 92, 113
fleám 105
fleát 92
fleax 18
fleaxen . . . 108
fleógan . . 68, 92
fleón . 92, 105, 113
fleóte 92
fleow 85
flite 91
flód 34
flór 8
flowe 85
flæsc 10
fnæd 38
fó 85
fóh 85
folc 129
folgian . . . 76
fón 85
for . P. 4, 128, 129
fór . . . 4, 113
forbeódan . . 100
forbærned . . 21
forcuð . . . 100
fordéman . . 100
fordón . . . 100
foregenga . . 103
forerynel . . 103
foresprecen . . 48
forgifendlic . . 108
forgiten . . . 124
forgytol . . . 108
forhele . . . 83
forhwám . . 132
forléosan . 17, 93
forloren . . 17, 93
forlure . . . 93
forlétan . . . 48
forme . . . 51
forniman . . 134
forridel . . . 103
forscrince . . 89
forseón . . . 130
forst 21
forstelan . . . 134
fortruwung . . 37
forþám . . . 130
for-þám-þe . 57, 130
forþencþ . . 57
for þý 124, 129, 130
forð 51
forðberan . . 115
forðfaran . . 115
forðgange . . 107
forðon . . . 48
fót . . 5, 8, 16, 40
fram 127
fran 88
fréfrian . . . 16
fregne . . . 88
fremman . . P. 21
freódóm . . . 106
freols 105
freóman . . . 117
freónd . . . 40
freóndscipe . . 105
freót 106
frete 82
frine 88
frófer . . 16, 37
frumcenned . . . 46
frymð . . . 106
frýnd . . . 41
frægn . . . 88
fráet 82
fugel . . . 21, 35
fugol 21
fugelere . . . 35
fúl 5, 8
fúlian . . . 72
full 8, 74
fullian . . . 72
fullice . . . 110
fullneáh . . . 116
fulluht . . . 106
fulluhtere . . 103
fuloft . . . 116
fulrihte . . . 116
fultruwian . . 116
fulwyrcan . . 116
funde 70
furðor 51
furðre 51
fús 17
fyligan . . 76, 124
fyll 105
fyllan 73, 74, 101, 113
fylled . . . 21
fýnd 41
fyr 51
fýr 8

fyrd . . . P, 122
fyrmest . . . 51
fyrre 51
fyrrest . . . 51
fyrst 21
fýsan 17
fyþer 39
fæder . . . 18, 40
fægen 22
fæger . . 22, 48
fægnian . . . 111
fæmne . . . 128
færlic 48
fæst . . . 18, 46
fæstan . . 120, 132
fæsten . . . 104
fæt 38
fætt 9

Gaderian . . 111
gale 87
gán . . 5, 12, 76
gangan . . . 76
garsecg . . . 129
gást 19
gástlic . . 48, 107
ge 53
geaf . . 2, 12, 83
geald . . . 12, 89
geall 3
gealp 89
gean . . . 79, 80
geár 22
gearcian . . . 112
gearwian . . 112
geat 38
geát 92
gebeáh . . 17, 92
gebétan . . . 74
gebiddan . . . 101
gebletsod . . . 58
gebredan . P. 131
gebróðra (,u) 40, 100
gebúgan . 17, 92
gebún . . . 5
gebyrd . . . 106
gebyrian . 95, 125
gecoren . . . 93
gecuð 80
gecwydræden . 104
gecynd . . . 106
gecyndelic . . 134
gecyrran . . . 59
gedafnian . 95, 125
gedeáf . . . 92
gedearf . . . 89
gedeorfe . . . 89
gedúfe . . . 92
gedwellan . . . 77
gedwolman . . 125
geendian . . . 100
gees 4
gef 2
gefeá 105
gefeáh . . . 83
gefeoht . . . 39
gefeón . . 83, 105
geféra 100
geférræden . . 104
gefremian . . 73
gefyllan . . . 101
gegadrian . . 100
ge . . . ge . . . 130
gegearwian . . 112
gegripen . . . 37
gegylda . . . 100
gehát 34
gehealdan . . 101
gehende . . . 128
gehered . . . 46
gehírsnm . . . 3
gehroren . . . 93
gehúsan . . P. 100
gehwá 60
gehwider . . . 102
gehwilc (-ylc) 60, 102
gehwær . . . 102
gehwæt . . . 60
gehwæðer . . . 60
gehýran . . . 101
gehyrned . . . 109
gehýrsum . 3, 108
gehýrsumian . . 72
gehælan . . . 16
gelamp . . . 89
gelde 89
geleáfa . . 16, 74
geleáffull . . . 117
gelese 38
gelic 101
gelice 110
gelícnes . . . 107
gelimpe . . . 89
gelomp . . . 90
gelpe 89
gelýfan . 16, 74, 124
gelytlian . . . 111
geláte 38
gemacan . . . 100
gemagas . . . 100
geman 79
gemána . 103, 107
gemang . . . 128
gemédryd . . . 43
gemet 39
gemiclian . . . 111
gemiltsian . . 112
gemunan . . . 79
gemæne . . . 107
gemære . . 3, 38
geneálæcan . . 113
genese 82
geniðerian . 73, 111

genóh . . . P. 61
genæs 82
geó 20
geóc 22
geoguð . . 22, 106
geond 127
geong . . . 11, 51
georne . 10, 12, 110
geóte 92
geow 3
gerecednys . . 35
gerihtlæcan . . 113
gés 4, 42
gesamnung . . 36
gesawon . . . 82
gesceádwís . . 117
gesceádwísnes . 107, 117
gesceaft . . . 39
gesceapan . . . 87
gesceáte . . . 85
gesceód . . . 109
gesceot . . . 85
gescý 100
gescyldan . . . 100
gese 133
geseáh . . . 83
geseald . . . 48
geseóh . . . 83
geseón . . . 83
gesibsum . . . 108
gesibsumian 72, 111
gesomnung . . 107
gesund . . . 101
gesweorce . . . 89
gesweostra (-u) . 40
gesworen . . . 87
gesyhð . . . 106
gesælig . . . 48
gesælð . . . 101
getácnung . . 54
geteld . . . P. 58
getimbrian 46, 72, 100
getrywe . . . 46
geunnen . . . 80
geuntreowsian . 112
gewát 91
gewicodon . . 36
gewill 105
gewilnung . . 106
gewinn . . . 118
gewis 46
gewita . . . 100
gewíte 91
gewrit 39
gewuna . . . 103
geyfelian . . . 112
geyrsian . . . 111
geþafian . . . 3
geþauian . . . 3
geþeáh . . . 92
geþeó 92
geþóht . . 14, 106
gif 131
gifan . . . 12, 83
gifta 38
gifu 41
gilpan 60
git 53
gitsian 72
gitsung . . . 106
giung 11
glád 91
gladian . . . 111
gléd 54
glíde 91
glæd . . . 9, 48
glæs . . . 9, 38
glæshluttor . . 48
gnád 91
gnage 86
gnide 91
gnóh . . . P. 86
god . . . 4, 12
gód . 4, 23, 45, 51
godcund . . . 109
godspellere . . 34
gól 87
gold 16
goldhord . . . 134
goldhordian . . 134
gós 42
grafe . . . 69, 87
gram 129
grand 89
grecisc . . . 108
greow 85
grétan 74
grinde 89
gripe 91
gróf . . . 69, 87
grówe 85
grund 124
grǽg 9
gyfan 81
gylden . . 16, 108
gylt 106
gýman . . . 19
gýmeleás . . . 106
gýmelýst . . . 106
gýmen . . . 104
gyngest . . . 51
gyngre . . . 51
gyngste . . . 51
gyrdel 103
gyt 50
gærs . . . 21, 34
gæst . . . 9, 18

Habban . . 16, 77
hál . 5, 16, 19, 46
hálettan . . . 113
hálge 48

hálgian P. 72, 107, 111
hálgung . . . 107
hálig 48
hám 19
hámweard . . 109
hand 37
háte 84
hátian . . 72, 112
hátte 84
he 53
heáfod . 3, 12, 38
heáfod-leáhtras . 116
heáfod-man . . 116
heáfod-port . . 116
heáfod-ríce . . 116
heáh . . . 51, 98
heáh-burh . . 115
heáhfæder . . . 116
heáhnes . . . 98
heáhsacerd . . 116
heáhsangere . . 116
heáhsetl . . . 115
heáhþungen . . 115
heald 112
healdan 16, 84, 101
healf 66
heálice . . . 98
healp 89
heán . . 98, 112
heard . . . 46, 49
heardsælig . . 115
heáuod . . . 3
heawe 85
hebban 75, 81, 87, 93
heddern . . . 107
hefe 81
heg 34
hehst 51
helpe 89
heng 84
heó 53
heofon . P. 11, 35
heofoncund . . 109
heold . . . 19, 84
heonon . . . 111
heord . 12, 16, 19
heorte . . 31, 32
heow 85
her . . 9, 102, 110
here . . . 9, 112
heretoha . . . 124
hergian . . . 112
het 84
hí 3, 53
hider 102
híg 3, 53
hiofon 11
hit 53
hiwræden . . . 104
hlade 86
hláford 122
hleápe 85
hleát 92
hleop 85
hleóte 92
hlihhe 86
hlisa 31
hlisbære . . . 108
hlód 86
hlóh 86
hlot 12
hlýp 105
hnáh 91
hnecca 12
hnige 91
hóf 87, 93
hogian . . . 75
hóh 85
hón . . . 84, 85
hors 34
hrán 91
hraðe . . . 16, 49
hraðor . . . P. 49
hreám . . 105, 112
hreás 93
hreáw 92
hreód 20
hreósan . . 17, 93
hreówe 92
hreowsian . . . 112
hrine 91
hring 12
hrure 93
hrýman . 105, 112
hryre 17
hræd . . . 16, 49
hrædlice . . . 96
hrædlicre . . . 96
hræfen 21
hrægel 57
hú 59
hugu 61
hund 64
hundred . . . 38
hunta 36
huntað 106
huntnað . . . 106
hús 5, 8,
hwá . . . 59, 102
hwanon . . . 111
hwar 110
hwearf 89
hwelc 59
hweorfe . . . 89
hwí 120
hwider . 102, 110
hwílum . . . 110
hwít 12
hwylc . . 59, 102
hwylchugu . . 61
hwæl . . . 34, 36
hwær . . 60, 110
hwæt . 18, 45, 59

hwæte . P. 24, 34
hwæt hweganunges 61
hwæt hweguninga 61
hwæðer . 59, 60, 131
hwæðre 59
hwæðer þe..þe 130
hwæthugu . . 61
hwæthwegu (-a) . 61
hý 3
hycgan 76
hyhst 51
hyldan . . . 112
hýnan . . . 112
hýran . 19, 70, 101
hyrdan . . . 103
hyrde 4, 16, 19, 23, 27, 103
hýrde 4
hyre 53
hyrre 51
hýrsumian . . 124
hyt 3
hæfde 10
hæfer 35
hæftling . . . 104
hæl 134
hælan 67
hælend . . . 103
hælu 41
hæmed . . . 107
hær . . . 9, 18
hæren . . . 109
hæriht . . . 109
hætan . . . 112
hætol 108
hætu 107
hæðen . . . 48
hæðenisc . . 108

Ic 53
ié 38
iett . . . . P. 11
ile 57
inc 53
incer . . 53, 55
incit 53
inn 51
inne 111
innemest . . . 51
innere . . . 51
inneweard . . 51
inn-on . . . 128
innor 51
innoð 106
intingan . . . 129
intó 128
is 4
iúgoð 11

Lácnian . . . 112
lád 36
lagu . 40, 41, 107
lamb 34
land 34
lang . . . 2, 51
lange . 51, 96, 110
langlife . . . 107
langsum . . . 108
lár . . 10, 16, 36
late 51
lator 51
latost 51
laþ 113
laþian 72
leác 68
leáf . . . 12, 33
leág 68
leáh 92
leáhtras . . . 116
leán . . 19, 81, 86
leás . . . 19, 46
leát 92
lecgan P. 16, 75, 77, 113
lede 77
leodenu . . . 39
leng . . 23, 51, 96
lengeo . . . 107
lengest . . . 51
lengre . . 51, 96
lengst . . 51, 96
leódscipe . . . 105
leóf 32
leofian . . . 75
leógan . . 68, 92
leoht 12, 16, 21, 46
leorning-cniht . 64
leóð 11
lese 83
libban . . . 75
licettan . . . 113
licgan 12, 16, 75, 83 113
líchamlic . . 110
líchoma . . . 31
líctún 126
líf 17
lifer 37
líffæstan . . . 115
liggan . . . 12
ligð 17
lióð 11
líð 17
líðan . . 92, 113
lógon 81
lóh . . . 81, 86
long 2
lúcan 68
lúfian . . 70, 71
lufu . . . 25, 41
lundenisc . . 108
lús 42
lustbære . . . 108

lâte . . . P. 92
luue 3
lybban . 17, 76, 87
lýfan 19
lyfigan . . . 11
lyfigean . . . 11
lyft 24
lyht 16
lýs 42
lýsan 16
lystan 124
lytel . . . 47, 51
lytlian . . . 111
lytling . . . 104
léce 34
lédan . 18, 75, 113
lég . . . 83, 113
léran . . 18, 73
lérestre . . . 104
lęs 51
lés 83
læsse 51
læst 51
læt . . . 48, 51
lætan 9, 18, 69, 70, 81, 82
lætemest . . . 51
lætre 51

Má . . . 23, 51
macian . . 70, 72
maga 25
magon . . . 79
máh 91
man . . 2, 40, 61
mánfull . . . 117
manig . . . 61
manigfeald . . 66
manslaga . . . 103
manslyht . . . 106
máre 51
meahte . . P. 21, 79
mealt 89
mearc 36
mearh . . . 19
mearn . . . 89
méd 5
medu 40
meh 53
melewe . . . 40
melte 89
melu 40
melwe . . . 40
men 16
mennisc . . . 108
metan . 9, 39, 82
métan . . 67, 74
mete 34
miclian . . . 111
mid . . . 8, 128
midd 51
middeweard . . 51
mid ealle . . 111
midlen . . . 104
midmest . . . 51
mid-þám-þe . 128
mid þý . . . 130
mige 91
miht . 37, 79, 106
mihte 79
mihti 3
mihtig . . 3, 107
mildheortnes . 107
mín 55
misdæd . . . 99
misfón . . 85, 99
mislíc 99
mislician . . . 99
mislædan . . . 99
missian . . . 99
mon . . . 2. 40
mona 25
monaš . P. 36, 106
moste 79
mót . . . 79, 80
moþðe . . . 134
munt 129
murne . . . 89
mús 42
muš . . 15, 22, 35
muða 35
mycel . . 47, 51
myngian . . . 72
myrš . . 106, 126
mýs 42
mæden . . 17, 104
mædenhád . . 105
mæg . . . 34, 79
mægden . . . 17
mægen . . 39 104
mæger . . . 48
mægléás . . . 115
mægræden . . 104
mægš 17
mænig . . . 61
mænigeo (-u) 11, 41, 107
mærsian . . . 112
mæsse-preost . 114
mæst 51
máet 82
mæš 17

Ná 133
nabban . . 78, 99
nafu 41
nágon . . . 79
náh 79
náht 61
ná hwær . . . 133
nalles 133
nama . . 24, 31
nán . . . 61, 99

nánwiht . . P. 61
nánwuht . . . 61
nas 133
nát 79
náwht . . . 61
nawðer . . . 61
náðor 61
naðer ne--ne . 130
ne . . . 120, 132
neah . . 51, 128
neálǽcean . 75, 93
near 51
nearew . . . 126
nearre . . . 51
neát 92
nedes 110
ne---eác . . 133
nehst 51
nemnan . . . 74
neód 17
neom 84
neósian . . . 72
neóte 92
ne se 133
nestest . . . 79
nic 53
niht . . . 22, 42
nihtes . . 42, 110
nime 83
nis 84
nitende . . . 80
niwe 46
niðemest . . . 51
niðer 51
niðeweard . . 51
niðror . . . 51
norð 51
norðan . . . 111
norðern . . . 108
norðeweard . . 51
norðmest . . 51
norðor . . . P. 51
nunnan-mynster 114
nýdan . . . 17
nýdling . . . 104
nyhst 51
nyllan . 17, 78, 99
nyr 51
nys 84
nyste 79
nytan . 17, 79, 80
nyten 39
nænfre . . . 99
nénig . . . 61
nés 99
næs--ná . . 133

Of 127

of-dúne . . . 111
ofer 128
ofermetto . . 39
ofermód . . . 109
oferwunnen . . 118
ofstinge . . . 89
ofþyrst . . . 109
om 134
on . . . 2, 128
onbryrding . . 106
onbyrgan . . 124
ond 2
ondrǽde . . . 84
onfeng . . . 84
onfó . . . 84, 85
ongan . . . 88
ongean . 10, 127
ongeat . . . 83
onginne . . . 88
ongite . . . 83
ongon . . . 90
oninnan . . . 128
onrihtwis . . 98
ontýnan . . . 99
on-ufan . P. 128
onweg . . . 111
onwrégon . . . 99
orceápunga . . 110
ord . . . 8, 21
ormód . . . 99
orsorg . . 99, 109
orsorgnes . . 99
ortruwian . . 99
oxa 25
oþdón 99
oþertwega . . 130
oþer þára . . 130
oð 128
oðeowan . . . 99
oðer . 14, 61, 62, 65
oðfleón . . . 99
oðfæstan . . . 99
oðre 120
oðsacan . . . 99
oðwendan . . 99
oðyrnan . . . 99
oþðe 15
oþðe ne . . . 60
oððe---oððe . 130

Plegere . . 103

pleoh 39
plihtan . . . 75
pluccian . . . 76
preost . . . 19
preosthád . . 105
pæð 34

Racu . . . 41

rád 91
ráp . . . 24, 74
reác 92
reád 19
reáf 34
reáfere . . . 103

reafláć . . P. 105
récan 77
reccan 75, 76, 77, 93
reccean . . . 76
récels 105
ren . . . 16, 17
reng 17
reóce 92
reord 21
reow 85
rest 38
restan 95
ric 52
rice . 26, 27, 38
riesian . . 4, 72
ridan . . 90, 91
riht . . . 21, 74
rihtân . . . 74
rihte 110
rihtgeleáffull . 117
rihtwilléud . . 46
rihtwís . . 46, 117
rihtwíse . . . 103
rinan . . 16, 95
rincas 21
ring 3
ringc 3
rit 80
rixian 4
rómane . . . 41
rómanisc . . . 108
rómware . . . 41
rówe 85
rædan 95
rædere . . . 34
rædestre . . . 104
rædfæst . . . 117
ræpan 74
ræpling . . . 104
ræran 113
ræsan 75

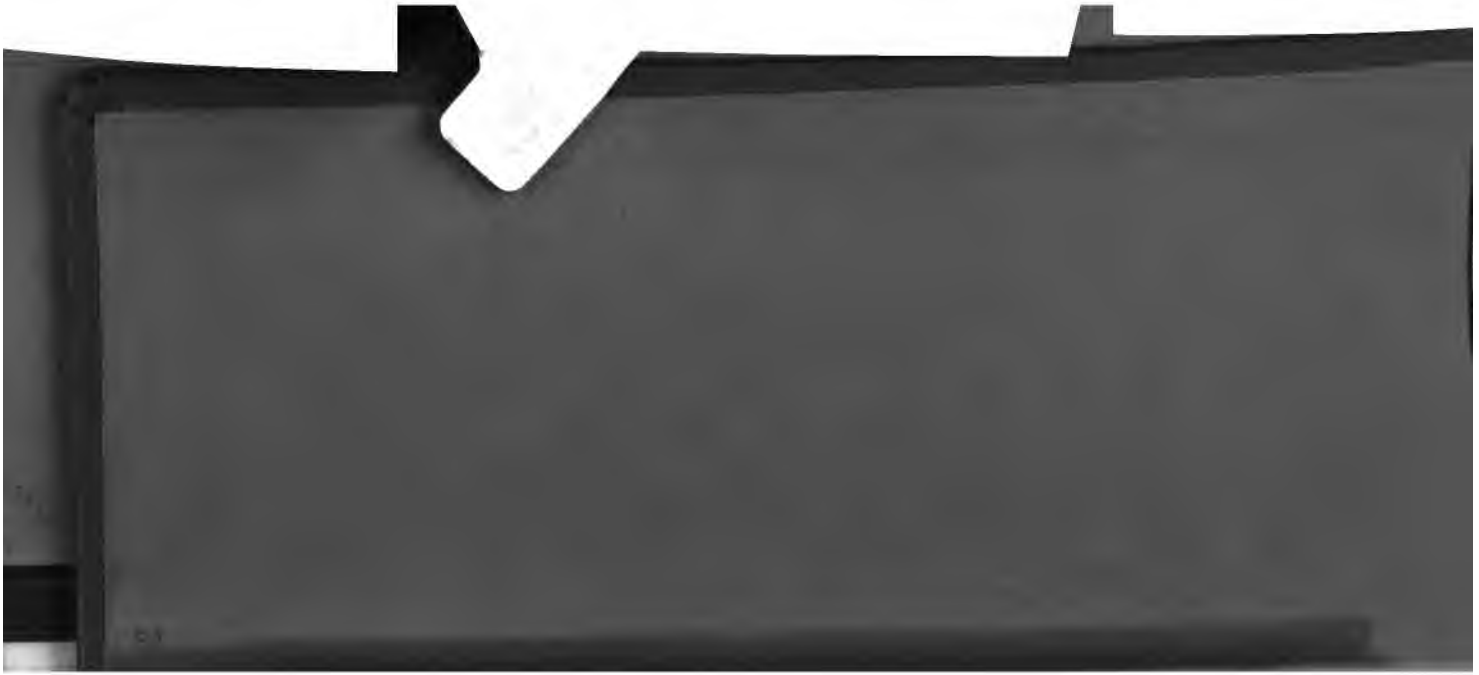
Sáh . . . 68, 91
samcucu . . . 101
samlæred . . 101
samnian . . . 72
samod . . . 102
samodwyrcan . 102
samráde . . . 102
sam--sam . . 131
samwís . . . 101
samwyrcan . . 102
sanc . . P. 3, 113
sand 2
sang . . . 3, 88
sangestre . . . 104
sár . . . 7, 112
sárgian . . . 112
saul . . . 7, 11
sáwe 85
sawel 37
sawl 11
sawul . 7, 11, 37
scace 86
scádan . . . 5
scafe 87
scán- . . . 11, 91
sceáde . . . 85
sceáf 92
sceal . 22, 79, 80
sceámleás . . 117
sceámleást . . 117
sceamol . . . 103
sceamu . . . 41
sceán 10, 11, 22, 91
sceáp 34
scear 83
sceát 2
sceawian . 67, 72
sceawigan . . 72
sceawung . . . 106
sceod 85
sceolon . . 3, 79
sceóp 87
sceort 51
sceortlice . 51, 110
sceótan 13, 22, 87
scere 83
scét 2
scíne 91
scinlác . . . 105
scip 38
scipman . . . 117
scír 22
scóc 86
scóf 87
scólu 41
scóp 87
scrúd 17
scrýdan . . 17, 75
scúfe 92
sculon . . 3, 79
scyccels . . . 105
scyld . . . 22, 36
scyldig . . . 107
scyle . . . P. 79
scyp 133
scyppe . . . 87
scýppend . . . 34
scyrtest . . . 51
scyrtre . . . 51
scýt 13
scær 83
se 56, 59
seác 92
seah 22
searewe . . . 40
searu 40
searwe . . . 40
sécan . . 17, 77
secgan 12, 21, 75, 77
sécð 17
segen 104
seggan . . . 13
seglian . . . 73
séhð 17
self 3, 54
sellan . . . 3, 20
sencan . . . 113
sendan . 3, 7, 75
seó . . . 56, 59
seóc . . . 20, 46
seolf . . . 3, 54
seolfor . . . 130
seón 81
seondan . . . 3
seow 85
seówan . . 18, 93
setl 107
settan . 20, 75, 113
se-þe 57
sib 37
sidu 40
sigan . . . 68, 91
sige 103
sige-beácen . . 114
sigefæst . . . 117
simble . . . 101
simle 101
sin 55
sincan . . . 113
singe 88
singréne . . . 101
sinniht . . . 101
sinþyrstende . 101
sió 11
sittan . 81, 83, 113
siwian . . . 133

siþ . . P. 22, 66
siþ 51
siþmest . . . 51
siþor 51
siþre 51
siþþan 15
slápe . . . 81, 84
slát 91
sleán . . . 81, 86
slep 85
slídan 95
slife 91
slitan . . . 4, 91
sliten 4
slóh . . . 22, 86
slýh 81
sláp 115
sláppern . . . 115
sláppþ 81
smalor . . . 49
smát 91
smeác 92
smeóce . . . 92
smíte 91
smiþ . . . 23, 34
smiþcræft . . . 117
smæl . . 47, 49
sniþan . . . 92
snoru 41
snytro 41
soden 18
sóhte 17
somnian . . . 72
sond 2
song 90
sorg 3
sorh 3
sóþ . . 14, 22, 46
sóþfæst . . . 117
sóþlice . . . 110
sóþsagol . . . 108
sóþes 110
span 88
spane 87
spatl 107
spearn . . . 89
speón 87
speow 85
spillan . . . 74
spinne 88
spíwe 91
spón 87
spówe 85
sprece . . . P. 82
sprece-wise . . 115
sprecol . . . 108
springe . . . 89
spræc . . 24, 36
spurne . . . 89
stáh . . 17, 81, 91
stalu 115
stán . . . 16, 34
standan 68, 80, 87
staþolfæst . . 117
staþolfæstlice . 117
staþolfæstnis . . 117
stefen . . 36, 37
stelan . 7, 83, 115
stellaṅ . . . 77
stemne . . . 37
stenst 80
steorfe . . . 89
steorra . . 26, 30
steppe . . . 87
sticcels . . . 105
sticcemælum . 110
sticel 103
stigan . 17, 81, 91
stince 89
stód . . . 68, 87
stóp 87
storm 16
stow . . . 8, 36
strand . . . 24
strang 51
stranglice . . 51
strangor . . . 51
streám . . . 19
streccan . . . 17
strehte . . . 17
strengest . . . 51
strengre . . . 51
strengþ . . . 106
stræt 24
stunta 122
stypel 103
styrman 16
stæf . 10, 34, 35
stæfcræft . . . 117
stæl-hránas . . 115
stænen . . 16, 108
stæniht . . . 109
stærf 89
stær-writere . . 114
súce 92
sufoll 71
sum . . . P. 61
sumor 40
sumorlæcan . . 113
sundor . . . 17
sunne 31
sunu . 25, 27, 40
suþanweard . . 109
suþern 108
suþeweard . . 109
suþrihte . . . 110
swá . 58, 59, 102
swá hwilc swá . 58
swáhwylc . 58, 60
swáhwæt . . . 60
swáhwæþer . 58, 60
swá hwæþer swá 58
swá lange swá . 59
swand 89
swang 89
swape 85
swá---swá . 58, 130
swá---þeáh . . 130
swealh . . . 89
swealt 89
swefe 83
swefen . . . 104
swelge . . . 89
swelle 89
swelte 89
sweoll 89
sweop 85
sweord . 3, 19, 33
sweoster . . 3, 40
sweotol . . 3, 46
swerian . . . 87
swica 103
swift 46
swilc 102
swilce 131
swimman . 89, 95
swince . . . 89
swinde . . . 89
swinge . . . 89
swingele . . . 107
swiþ . . . 49, 50
swiþe . 49, 50, 110
swiþor . . . 50
swore 87
swurd 3
swustor . . . 3
swutele . . . 110
swutelian . . . 111
swutelung . . 106

ylc . . P. 33, 57
yldan 112
yldest 51
yldo 41
yldra . . . 16, 20
yldre 51
ymbe (ymb) . 127
ymbhwyrft . . 106
ymbútan . . 127
yppan . . . 112
yrfenuma . . 103
yrman . . . 112
yrmð . . . 106
yrnan . 20, 88, 113
yrre 46
yrringa . . . 110
yrsian . . . 111
yt 80
ytan 112
ytemest . . . 51
yteren . . . 108
ytst 80

Þá 118
þan 56
þances . . . 110
þanon . 102, 111
þara 110
þe 58
þeáh 131
þeahte . . . 77
þearf . . 19, 79
þeát 92
þeaw 35
þeccan . . 67, 77
þegen 17
þegenscipe . . 105
þeh 53
þen . . . 16, 104
þencan . . . 77
þencean . . . 14
þe ne . . . 60
þeng 17
þenian . . . 111
þeód . 14, 36, 104
þeód-cyning . 116
þeóden . . . 104
þeód-licettere . 116
þeód-sceaða . 116
þeód-wita . . 116
þeóf 134
þeófman . P. 117
þeoh 39
þeós 56
þeóte 92
þeow 20, 35, 104, 114
þeowa . . . 35
þeow-boren . . 114
þeowdóm . . 105
þeowen . . . 104
þeowet . . . 106
þeowhád . . 105
þeowian . . . 72
þeowman . . . 117
þeowot 106
þeowt 106
þersce . . . 89
þes 9, 56
þe . . þe . . . 58
þider . . 102, 110
þin 55
þincan . . . 77
þinen . . 16, 104
þing . . . 14, 34
þis 56
þislic . . . 57
þolian . . . 73
þon 56
þonne . . . 118
þorfte . . . 79
þrifyldan . . 112
þringe . . . 89
þryh 121
þrymfæst . . 117
þrynis 37
þræd 18
þú . . . 14, 53
þurfe . . 79, 124
þurh . . 12, 127
þurst . . . 109
þurstig . . . 48
þus 14
þweán . . 81, 86
þwóh . . . 86
þý 56
þýlic 57
þyllic . . . 57
þýlæs þe . . 131
þyslíc . . . 57
þystru . . . 39
þæm 56
þæne 56
þær . 14, 18, 58, 102
þærsc . . . P. 89
þær - - þær . . 58
þæt . 56, 57, 59, 102, 131
þætte . . . 57

Æ 37
æc 2
æcer . 2, 18, 23, 35
æfter . . 51, 128
æftere . . . 51
æfterfolgere . 103
æfterfyligend . 103
æftermest . . 51
æfweard . . . 109
æg 39
æghwá . . . 60
æghwanon . . 102
æghwider . . 102
æghwylc . 6, 60, 102
æghwær . . 102
æghwæt . . . 60
æghwæðer . . 60
ægðer . . . 62
ægðer ge - - ge 62, 130
æht 106
ælc 61
ælgréne . . . 102
ælgylden . . 102
ælmihtig . . 102
ælþeódig . . 102
æne 62
ænig . 16, 61, 102
ænlép . . . 61
ænlýpig . . . 61
ær . . . 51, 128
ærer 51
árest 51
ærnan . . . 113
æror 51
árost 51
ærre 51
æsc 9
æt . . . 4, 9, 128
áet 4, 81
ætgædere . . 123
æthrán . . . 124
æthwega . . . 61
æðeling . . . 103
æðm 14



fyrd . . . P, 122
fyrmest . . . 51
fyrre 51
fyrrest 51
fyrst 21
fýsan 17
fyþer 39
fæder . . . 18, 40
fægen 22
fæger . . 22, 48
fægnian . . . 111
fæmne . . . 128
færlic 48
fæst . . . 18, 46
fæstan . . 120, 132
fæsten . . . 104
fæt 38
fætt 9

Gaderian . . 111
gale 87
gán . . 5, 12, 76
gangan . . . 76
garsecg . . . 129
gást 19
gástlic . . 48, 107
ge 53
geaf . . 2, 12, 83
geald . . . 12, 89
geall 3
gealp 89
gean . . . 79, 80
geár 22
gearcian . . . 112
gearwian . . 112
geat 38
geát 92
gebeáh . . 17, 92
gebétan . . . 74
gebiddan . . . 101
gebletsod . . . 58
gebredan . P. 131
gebróðra (-u) 40, 100
gebúgan . 17, 92
gebún . . . 5
gebyrd . . . 106
gebyrian . 95, 125
gecoren . . . 93
gecuð 80
gecwydræden . 104
gecynd . . . 106
gecyndelic . . 134
gecyrran . . . 59
gedafnian . 95, 125
gedeáf . . . 92
gedearf . . . 89
gedeorfe . . . 89
gedúfe . . . 92
gedwellan . . . 77
gedwolman . . 125
geendian . . . 100
gees 4
gef 2
géfeá 105
gefeáh . . . 83
gefeoht . . . 39
gefeón . . 83, 105
geféra 100
geférræden . . 104
gefremian . . 73
gefyllan . . . 101
gegadrian . . 100
ge . . . ge . . . 130
gegearwian . . 112
gegripen . . . 37
gegylda . . . 100
gehát 34
gehealdan . . 101
gehende . . . 128
gehered . . . 46
gehírsnm . . . 3
gehroren . . . 93
gehúsan . . P. 100
gehwá 60
gehwider . . . 102
gehwilc (-ylc) 60, 102
gehwær . . . 102
gehwæt . . . 60
gehwæðer . . . 60
gehýran . . . 101
gehyrned . . . 109
gehýrsum . 3, 108
gehýrsumian . . 72
gehælan . . . 16
gelamp . . . 89
gelde 89
geleáfa . . 16, 74
geleáffull . . . 117
gelese 38
gelic 101
gelice 110
gelícnes . . . 107
gelimpe . . . 89
gelomp . . . 90
gelpe 89
gelýfan . 16, 74, 124
gelytlian . . . 111
geláete 38
gemacan . . . 100
gemagas . . . 100
geman 79
gemána . 103, 107
gemang . . . 128
gemédryd . . . 43
gemet 39
gemiclian . . . 111
gemiltsian . . 112
gemunan . . . 79
gemæne . . . 107
gemære . . 3, 38
geneálæcan . . 113
genese 82
geniðerian . 73, 111

genóh . . . P. 61
genæs 82
geó 20
geóc 22
geoguð . . 22, 106
geond 127
geong . . . 11, 51
georne . 10, 12, 110
geóte 92
geow 3
gerecednys . . 35
gerihtlæcan . . 113
gés 4, 42
gesamnung . . 36
gesawon . . . 82
gesceádwís . . 117
gesceádwísnes . 107, 117
gesceaft . . . 39
gesceapan . . . 87
gesceáte . . . 85
gesceód . . . 109
gesceot . . . 85
gescý 100
gescyldan . . . 100
gese 133
geseáh . . . 83
geseald . . . 48
geseóh . . . 83
geseón . . . 83
gesibsum . . . 108
gesibsumian 72, 111
gesomnung . . 107
gesund . . . 101
gesweorce . . . 89
gesweostra (-u) . 40
gesworen . . . 87
gesyhð . . . 106
gesælig . . . 48
gesælð . . . 101
getácnung . . 54
geteld . . . P. 58
getimbrian 46, 72, 100
getrywe . . . 46
geunnen . . . 80
geuntreowsian . 112
gewát 91
gewicodon . . 36
gewill 105
gewilnung . . 106
gewinn . . . 118
gewis 46
gewita . . . 100
gewiţe 91
gewrit 39
gewuna . . . 103
geyfelian . . . 112
geyrsian . . . 111
geþafian . . . 3
geþauian . . . 3
geþeáh . . . 92
geþeó 92
geþóht . . 14, 106
gif 131
gifan . . . 12, 83
gifta 38
gifu 41
gilpan 60
git 53
gitsian 72
gitsung . . . 106
giung 11
glád 91
gladian . . . 111
gléd 54
glide 91
glæd . . . 9, 48
glæs . . . 9, 38
glæshluttor . . 48
gnád 91
gnage 86
gnide 91
gnóh . . . P. 86
god 4, 12
gód . 4, 23, 45, 51
godcund . . . 109
godspellere . . 34
gól 87
gold 16
goldhord . . . 134
goldhordian . . 134
gós 42
grafe . . . 69, 87
gram 129
grand 89
grecisc . . . 108
greow 85
grétan 74
grinde 89
gripe 91
gróf . . . 69, 87
grówe 85
grund 124
græg 9
gyfan 81
gylden . . 16, 108
gylt 106
gýman . . . 19
gýmcleás . . . 106
gýmelýst . . . 106
gýmen . . . 104
gyngest . . . 51
gyngre . . . 51
gyngste . . . 51
gyrdel 108
gyt 50
gærs . . . 21, 34
gæst 9, 18

Habban . . 16, 77
hál . 5, 16, 19, 46
hálettan . . . 113
hálge 48

hálgian P. 72, 107, 111
hálgung . . . 107
hálig 48
hám 19
hámweard . . 109
hand 37
háte 84
hátian . . 72, 112
hátte 84
he 53
heáfod . 3, 12, 38
heáfod-leáhtras . 116
heáfod-man . . 116
heáfod-port . . 116
heáfod-ríce . . 116
heáh . . . 51, 98
heáh-burh . . 115
heáhfæder . . . 116
heáhnes . . . 98
heáhsacerd . . 116
heáhsangere . . 116
heáhsetl . . . 115
heáhþungen . . 115
heald 112
healdan 16, 84, 101
healf 66
heálice . . . 98
healp 89
heán . . 98, 112
heard . . . 46, 49
heardsælig . . 115
heáuod . . . 3
heawe 85
hebban 75, 81, 87, 93
heddern . . . 107
hefe 81
heg 34
hehst 51
helpe 89
heng 84
heó 53
heofon . . P. 11, 35
heofoncund . . 109
heold . . . 19, 84
heonon . . . 111
heord . 12, 16, 19
heorte . . 31, 32
heow 85
her . . 9, 102, 110
here . . . 9, 112
heretoha . . . 124
hergian . . . 112
het 84
hí 3, 53
hider 102
hig 3, 53
hiofon 11
hit 53
hiwræden . . . 104
hlade 86
hláford 122
hleápe 85
hleát 92
hleop 85
hleóte 92
hlihhe 86
hlisa 31
hlisbære . . . 108
hlód 86
hlóh 86
hlot 12
hlýp 105
hnáh 91
hnecca 12
hnige 91
hóf 87, 93
hogian . . . 75
hóh 85
hón 84, 85
hors 34
hrán 91
hraðe . . . 16, 49
hraðor . . . P. 49
hreám . . 105, 112
hreás 93
hreáw 92
hreód 20
hreósan . . 17, 93
hreówe 92
hreowsian . . . 112
hrine 91
hring 12
hrure 93
hrýman . 105, 112
hryre 17
hræd . . . 16, 49
hrædlice . . . 96
hrædlicre . . . 96
hræfen 21
hrægel 57
hú 59
hugu 61
hund 64
hundred . . . 38
hunta 36
huntað 106
huntnað . . . 106
hús 5, 8,
hwá . . . 59, 102
hwanon . . . 111
hwar 110
hwearf 89
hwelc 59
hweorfe . . . 89
hwí 120
hwider . 102, 110
hwilum . . . 110
hwit 12
hwylc . . 59, 102
hwylchugu . . 61
hwæl . . . 34, 36
hwær . . 60, 110
hwæt . 18, 48, 59

hwæte . P. 24, 34
hwæt hweganunges 61
hwæt hweguninga 61
hwæðer . 59, 60, 131
hwæðre 59
hwæðer þe..þe 130
hwæthugu . . 61
hwæthwegu (-a) . 61
hý 3
hycgan . . . 76
hyhst 51
hyldan . . . 112
hýnan . . . 112
hýran . 19, 70, 101
hyrdan . . . 103
hyrde 4, 16, 19, 23, 27, 103
hýrde 4
hyre 53
hyrre 51
hýrsumian . . 124
hyt 3
hæfde 10
hæfer 35
hæftling . . . 104
hæl 134
hælan 67
hælend . . . 103
hælu 41
hæmed . . . 107
hær . . . 9, 18
hæren . . . 109
hæriht . . . 109
hætan . . . 112
hætol 108
hætu 107
hæðen . . . 48
hæðenisc . . 108

Ic 53
ié 38
iett . . . P. 11
ilc 57
inc 53
incer . . 53, 55
incit 53
inn 51
inne 111
innemest . . . 51
innere . . . 51
inneweard . . 51
inn-on . . . 128
innor 51
innoð 106
intingan . . . 129
intó 128
is 4
iúgoð 11

Lácnian . . . 112
lád 36
lagu . 40, 41, 107
lamb 34
land 34
lang . . . 2, 51
lange . 51, 96, 110
langlife . . . 107
langsum . . . 108
lár . . 10, 16, 36
late 51
lator 51
latost 51
laþ 113
laþian 72
leác 68
leáf . . . 12, 33
leág 68
leáh 92
leáhtras . . . 116
leán . . 19, 81, 86
leás . . . 19, 46
leát 92
lecgan P. 16, 75, 77, 113
lede 77
leodenu . . . 39
leng . . 23, 51, 96
lengeo . . . 107
lengest . . . 51
lengre . . 51, 96
lengst . . 51, 96
leódscipe . . . 105
leóf 32
leofian . . . 75
leógan . . 68, 92
leoht 12, 16, 21, 46
leorning-cniht . 64
leóð 11
lese 83
libban . . . 75
licettan . . . 113
licgan 12, 16, 75, 83 113
lichamlic . . 110
lichoma . . . 31
lictún 126
lif 17
lifer 37
liffæstan . . . 115
liggan . . . 12
ligð 17
lióð 11
liþ 17
liþan . . 92, 113
lógon 81
lóh . . . 81, 86
long 2
lúcan 68
lúfian . . 70, 71
lufu . . . 25, 41
lundenisc . . 108
lús 42
lustbære . . . 108

lǎte . . . P. 92
luue 3
lybban . 17, 76, 87
lýfan 19
lyfigan . . . 11
lyfigean . . . 11
lyft 24
lyht 16
lýs 42
lýsan 16
lystan 124
lytel . . . 47, 51
lytlian . . . 111
lytling . . . 104
léce 34
lédan . 18, 75, 113
lég . . . 83, 113
léran . . 18, 73
lérestre . . . 104
lęs 51
lés 83
læsse 51
læst 51
læt . . . 48, 51
létan 9, 18, 69, 70, 81, 82
lætemest . . . 51
lætre 51

Má . . . 23, 51
mácian . . 70, 72
mága 25
magon . . . 79
máh 91
man . . 2, 40, 61
mánfull . . . 117
manig . . . 61
manigfeald . . 66
manslaga . . . 103
manslyht . . . 106
máre 51
meahte . . P. 21, 79
mealt 89
mearc 36
mearh . . . 19
mearn . . . 89
méd 5
medu 40
meh 53
melewe . . . 40
melte 89
melu 40
melwe . . . 40
men 16
mennisc . . . 108
metan . 9, 39, 82
métan . . 67, 74
mete 34
miclian . . . 111
mid . . . 8, 128
midd 51
middeweard . . 51
mid ealle . . 111
midlen . . . 104
midmest . . . 51
mid-þám-þe . 128
mid þý . . . 130
míge 91
miht . 37, 79, 106
mihte 79
mihti 3
mihtig . . 3, 107
mildheortnes . 107
mín 55
misdǽd . . . 99
misfón . . 85, 99
mislic 99
mislician . . . 99
mislǽdan . . . 99
missian . . . 99
mon . . . 2. 40
mona 25
mónaþ . P. 36, 106
moste 79
mót . . . 79, 80
moþþe . . . 134
munt 129
murne . . . 89
mús 42
muð . . 15, 22, 35
muða 35
mycel . . 47, 51
myngian . . . 72
myrð . . 106, 126
mýs 42
mæden . . 17, 104
mædenhád . . 105
mæg . . . 34, 79
mægden . . . 17
mægen . . 39 104
mæger . . . 48
mægléás . . . 115
mægræden . . 104
mægð 17
mænig . . . 61
mænigeo (-u) 11, 41, 107
mærsian . . . 112
mæsse-preost . 114
mæst 51
mǽt 82
mæð 17

Ná 133
nabban . . 78, 99
nafu 41
nágon . . . 79
náh 79
náht 61
ná hwær . . . 133
nalles 133
nama . . 24, 31
nán . . . 61, 99

nánwiht . . P. 61
nánwuht . . . 61
nas 133
nát 79
náwht . . . 61
nawðer . . . 61
náðor 61
naðer ne--ne . 130
ne . . . 120, 132
neah . . 51, 128
neálæcean . 75, 93
near 51
nearew . . . 126
nearre . . . 51
neát 92
nedes 110
ne---eác . . 133
nehst 51
nemnan . . . 74
neód 17
neom 84
neósian . . . 72
neóte 92
ne se 133
nestest . . . 79
nic 53
niht . . . 22, 42
nihtes . . 42, 110
nime 83
nis 84
nitende . . . 80
niwe 46
niðemest . . . 51
niðer 51
niðeweard . . 51
niðror . . . 51
norð 51
norðan . . . 111
norðern . . . 108
norðeweard . . 51
norðmest . . 51
norðor . . P. 51
nunnan-mynster 114
nýdan . . . 17
nýdling . . . 104
nyhst 51
nyllan . 17, 78, 99
nyr 51
nys 84
nyste 79
nytan . 17, 79, 80
nyten 39
næfre 99
nænig . . . 61
næs 99
næs--ná . . 133

Of 127
of-dúne . . . 111
ofer 128
ofermetto . . 39
ofermód . . . 109
oferwunnen . . 118
ofstinge . . . 89
ofþyrst . . . 109
om 134
on . . . 2, 128
onbryrding . . 106
onbyrgan . . 124
ond 2
ondræde . . . 84
onfeng . . . 84
onfó . . . 84, 85
ongan . . . 88
ongean . 10, 127
ongeat . . . 83
onginne . . . 88
ongite . . . 83
ongon . . . 90
oninnan . . . 128
onrihtwis . . 98
ontýnan . . . 99
on-ufan . P. 128
onweg . . . 111
onwrégon . . . 99
orceápunga . . 110
ord . . . 8, 21
ormód . . . 99
orsorg . . 99, 109
orsorgnes . . 99
ortruwian . . 99
oxa 25
oþdón 99
oþertwega . . 130
oþer þára . . 130
oð 128
oðeowan . . . 99
oðer . 14, 61, 62, 65
oðfleón . . . 99
oðfæstan . . . 99
oðre 120
oðsacan . . . 99
oðwendan . . 99
oðyrnan . . . 99
oþðe 15
oþðe ne . . . 60
oððe---oððe . 130

Plegere . . 103
pleoh 39
plihtan . . . 75
pluccian . . . 76
preost . . . 19
preosthád . . 105
pæð 34

Racu . . . 41
rád 91
ráp . . . 24, 74
reác 92
reád 19
reáf 34
reáfere . . . 103

reaflác . . P. 105
récan 77
reccan 75, 76, 77, 93
reccean . . . 76
récels 105
ren . . . 16, 17
reng 17
reóce 92
reord 21
reow 85
rest 38
restan 95
ric 52
rice . 26, 27, 38
ricsian . . 4, 72
ridan . . 90, 91
riht . . . 21, 74
rihtân . . . 74
rihte 110
rihtgeleáffull . 117
rihtwilléud . . 46
rihtwis . . 46, 117
rihtwise . . . 103
rinan . . 16, 95
rincas 21
ring 3
ringc 3
rit 80
rixian 4
rómane . . . 41
rómanisc . . . 108
rómware . . . 41
rówe 85
rædan . . . 95
rædere . . . 34
rædestre . . . 104
rædfæst . . . 117
répan 74
répling . . . 104
ræran 113
résan 75

Sáh . . . 68, 91
samcucu . . . 101
samlæred . . 101
samnian . . . 72
samod . . . 102
samodwyrcan . 102
samráde . . . 102
sam--sam . . 131
samwis . . . 101
samwyrcan . . 102
sanc . . P. 3, 113
sand 2
sang . . . 3, 88
sangestre . . . 104
sár . . . 7, 112
sárgian . . . 112
saul . . . 7, 11
sáwe 85
sawel 37
sawl 11
sawul . 7, 11, 37
scace 86
scádan . . . 5
scafe 87
scán 11, 91
sceáde . . . 85
sceáf 92
sceal . 22, 79, 80
sceámleás . . 117
sceámleást . . 117
sceamol . . . 103
sceamu . . . 41
sceán 10, 11, 22, 91
sceáp 34
scear 83
sceát 2
sceawian . 67, 72
sceawigan . . 72
sceawung . . . 106
sceod 85
sceolon . . 3, 79
sceóp 87
sceort 51
sceortlice . 51, 110
sceótan 13, 22, 87
scere 83
scét 2
scíne 91
scinlác . . . 105
scip 38
scipman . . . 117
scír 22
scóc 86
scóf 87
scólu 41
scóp 87
scrúd 17
scrýdan . . 17, 75
scúfe 92
sculon . . 3, 79
scyccels . . . 105
scyld . . . 22, 36
scyldig . . . 107
scyle . . . P. 79
scyp 133
scyppe . . . 87
scyppend . . 34
scyrtest . . . 51
scyrtre . . . 51
scýt 13
scær 83
se 56, 59
seác 92
seah 22
searewe . . . 40
searu 40
searwe . . . 40
sécan . . 17, 77
secgan 12, 21, 75, 77
sécð 17
segen 104
seggan . . . 12
seglian . . . 73
séhð 17
self . . . 3, 54
sellan . . . 3, 20
sencan . . . 113
sendan . 3, 7, 75
seó . . . 56, 59
seóc . . . 20, 46
seolf . . . 3, 54
seolfor . . . 130
seón 81
seondan . . . 3
seow 85
seóðan . . 18, 93
setl 107
settan . 20, 75, 113
se-þe 57
sib 37
sidu 40
sigan . . . 68, 91
sige 103
sige-beácen . . 114
sigefæst . . . 117
simble . . . 101
simle 101
sin 55
sincan . . . 113
singe 88
singréne . . . 101
sinniht . . . 101
sinþyrstende . 101
sió 11
sittan . 81, 83, 113
siwian . . . 133

siŏ . . P. 22, 66
siŏ 51
siŏmest . . . 51
siŏor 51
siŏre 51
siþðan 15
slápe . . . 81, 84
slát 91
sleán . . . 81, 86
slep 85
slídan 95
slife 91
slítan . . . 4, 91
sliten 4
slóh . . . 22, 86
slýh 81
slæp 115
slæpern . . . 115
slæpŏ 81
smalor . . . 49
smát 91
smeác 92
smeóce . . . 92
smíte 91
smiŏ . . . 23, 34
smiŏcræft . . . 117
smæl . . 47, 49
sniŏan . . . 92
snoru 41
snytro 41
soden 18
sóhte 17
somnian . . . 72
sond 2
song 90
sorg 3
sorh 3
sóŏ . . 14, 22, 46
sóŏfæst . . . 117
sóŏlice . . . 110
sóŏsagol . . . 108
sóþes 110
span 88
spane 87
spatl 107
spearn . . . 89
speón 87
speow 85
spillan . . . 74
spinne 88
spíwe 91
spón 87
spówe 85
sprece . . . P. 82
sprece-wise . . 115
sprecol . . . 108
springe . . . 89
spræc . . 24, 36
spurne . . . 89
stáh . . 17, 81, 91
stalu 115
stán . . . 16, 34
standan 68, 80, 87
staŏolfæst . . 117
staŏolfæstlice . 117
staŏolfæstnis . . 117
stefen . . . 36, 37
stelan . 7, 83, 115
stellan . . . 77
stemne . . . 37
stenst 80
steorfe . . . 89
steorra . . 26, 30
steppe . . . 87
sticcels . . . 105
sticcemælum . 110
sticel 103
stigan . 17, 81, 91
stince 89
stód . . . 68, 87
stóp 87
storm 16
stow . . . 8, 36
strand . . . 24
strang 51
stranglice . . 51
strangor . . . 51
streám . . . 19
streccan . . . 17
strehte . . . 17
strengest . . . 51
strengre . . . 51
strengŏ . . . 106
stræt 24
stunta 122
stypel 103
styrman 16
stæf . 10, 34, 35
stæfcræft . . . 117
stæl-hráñas . . 115
stænen . . 16, 108
stæniht . . . 109
stærf 89
stær-writere . . 114
súce 92
sufoll 71
sum . . . P. 61
sumor 40
sumorlæcan . . 113
sundor . . . 17
sunne 31
sunu . 25, 27, 40
suŏanweard . . 109
suŏern 108
suŏeweard . . 109
suŏrihte . . . 110
swá . 58, 59, 102
swá hwilc swá . 58
swáhwylc . 58, 60
swáhwæt . . . 60
swáhwæŏer . 58, 60
swá hwæŏer swá 58
swá lange swá . 59
swand 89
swang 89
swape 85
swá---swá . 58, 130
swá---þeáh . . 130
swealh . . . 89
swealt 89
swefe 83
swefen . . . 104
swelge . . . 89
swelle 89
swelte 89
sweoll 89
sweop 85
sweord . 3, 19, 33
sweoster . . 3, 40
sweotol . . 3, 46
swerian . . . 87
swica 103
swift 46
swilc 102
swilce 131
swimman . 89, 95
swince . . . 89
swinde . . . 89
swinge . . . 89
swingele . . . 107
swiŏ . . . 49, 50
swiŏe . 49, 50, 110
swiŏor 50
swore 87
swurd 3
swustor . . . 3
swutele . . . 110
swutelian . . . 111
swutelung . . 106

ylc . . P. 33, 57
yldan 112
yldest 51
yldo 41
yldra . . . 16, 20
yldre 51
ymbe (ymb) . 127
ymbhwyrft . . 106
ymbútan . . 127
yppan 112
yrfenuma . . . 103
yrman . . . 112
yrmð 106
yrnan . 20, 88, 113
yrre 46
yrringa . . . 110
yrsian . . . 111
yt 80
ýtan 112
ýtemest . . . 51
yteren . . . 108
ytst 80

Þá 118
þan 56
þancés . . . 110
þanon . 102, 111
þara 110
þe 58
þeáh 131
þeahte . . . 77
þearf . . 19, 79
þeát 92
þeaw 35
þeccan . . 67, 77
þegen 17
þegenscipe . . 105
þeh 53
þen . . . 16, 104
þencan . . . 77
þencean . . . 14
þe ne . . . 60
þeng 17
þenian . . . 111
þeód . 14, 36, 104
þeód-cyning . 116
þeóden . . . 104
þeód-licettere . 116
þeód-sceaða . 116
þeód-wita . . 116
þeóf 134
þeófman . P. 117
þeoh 39
þeós 56
þeóte 92
þeow 20, 35, 104, 114
þeowa . . . 35
þeow-boren . . 114
þeowdóm . . 105
þeowen . . . 104
þeowet . . . 106
þeowhád . . . 105
þeowian . . . 72
þeowman . . . 117
þeowot 106
þeowt 106
þersce . . . 89
þes 9, 56
þe . . þe . . . 58
þider . . 102, 110
þin 55
þincan . . . 77
þinen . . 16, 104
þing . . . 14, 34
þis 56
þislic . . . 57
þolian . . . 73
þon 56
þonne 118
þorfte . . . 79
þrifyldan . . 112
þringe . . . 89
þryh 121
þrymfæst . . 117
þrynis 37
þræd 18
þú . . . 14, 53
þurfe . . 79, 124
þurh . . 12, 127
þurst . . . 109
þurstig . . . 48
þus 14
þweán . . 81, 86
þwóh . . . 86
þý 56
þýlic 57
þyllic 57
þýlæs þe . . 131
þyslíc 57
þystru . . . 39
þæm 56
þæne 56
þær . 14, 18, 58, 102
þærsc . . . P. 89
þær - - þær . . 58
þæt . 56, 57, 59, 102, 131
þætte . . . 57

Æ 37
æc 2
æcer . 2, 18, 23, 35
æfter . . 51, 128
æftere . . . 51
æfterfolgere . 103
æfterfyligend . 103
æftermest . . 51
æfweard . . . 109
æg 39
æghwá . . . 60
æghwanon . . 102
æghwider . . 102
æghwylc . 6, 60, 102
æghwær . . . 102
æghwæt . . . 60
æghwæðer . . 60
ægðer . . . 62
ægðer ge - - ge 62, 130
æht 106
ælc 61
ælgréne . . . 102
ælgylden . . 102
ælmihtig . . 102
ælþeódig . . 102
æne 61
ænig . 16, 61, 10
ænlép . . . 6
ænlýpig . . . 61
ær . . . 51, 128
ærer 51
ærest 51
ærnan . . . 113
æror 51
ærost 51
ærre 51
æsc 9
æt . . . 4, 9, 128
æt 4, 81
ætgædere . . 123
æthrán . . . 124
æthwega . . . 61
æðeling . . . 103
æðm 14